

THE
AMERICAN
BAPTIST
MISSIONARY
UNION
AND ITS MISSIONS

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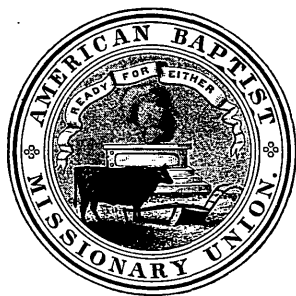
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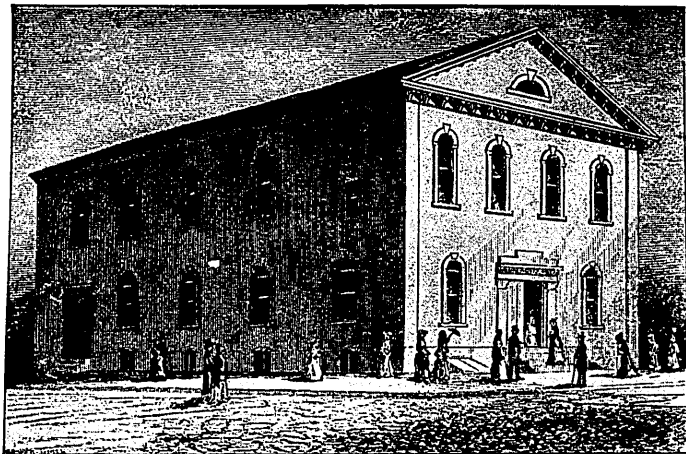
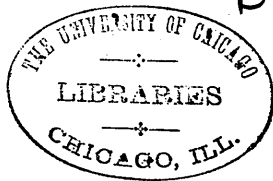
BY REV. EDMUND F. MERRIAM

Editorial Secretary



BOSTON
AMERICAN BAPTIST MISSIONARY UNION

1897



FIRST BAPTIST CHURCH, PHILADELPHIA, PA.

As it appeared in 1814, when the General Missionary Convention was organized

(The house was then situated in Lagrange Place, just off Second Street. It was built in 1731 of brick and cost £2,200, and was enlarged in 1808.)

*Fifty
Illinois Baptist Missionary
Society*

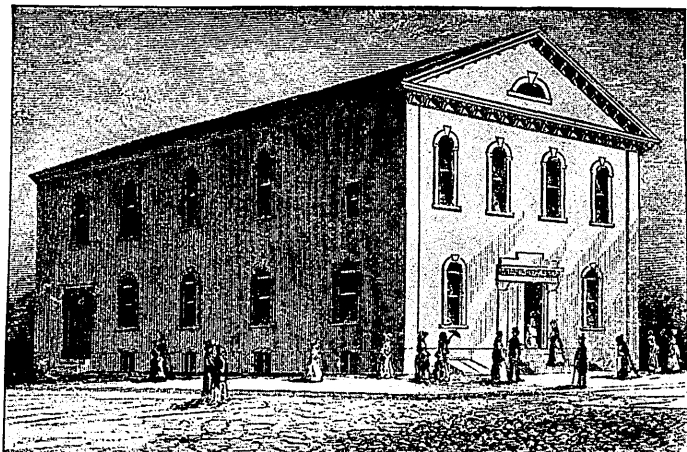
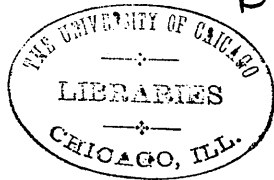
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P R E F A C E

Soon after beginning his labors with the American Baptist Missionary Union in 1880 the writer became deeply interested in the fascinating and thrilling story of its missions. In editorial work on the Baptist Missionary Magazine considerable material for a history of the wonderful workings of the Lord by his people was gradually accumulated, but the increasing pressure of other responsibilities prevented the preparation of that full story of the missions for which there was an evident demand. When the late Honorary Secretary and the long-time Corresponding Secretary of the Union, Dr. J. N. Murdock, was most appropriately asked to write a history of the Society and its work, the material which had been gathered was cheerfully placed at his disposal.

Previous to this, however, a series of outline historical sketches of the missions was begun for the purpose of supplying the frequent calls for information regarding the past of our Baptist missions. These sketches have been widely circulated in separate form, and since the lamented death of Dr. Murdock leaves the Union still without a history of its work, they have been bound together with the approval of the Executive Committee pending the completion of a full and detailed history of the missions.

While, in accordance with the purpose for which they were prepared, these sketches do not mention every one of the worthy men and women who have been used of God to make the glorious record of Baptist missions, and are also lacking in those incidents and detailed references which add so much to the interest of a history, they yet will be found to give a fairly complete and accurate account of the Union and its missions in Asia, Africa, and Europe, and will enable the reader to follow the marvellous story of the present progress of the missions with an intelligent and sympathetic interest. A few instances will be found in which the same information is given



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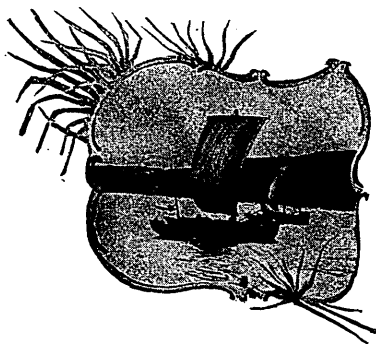
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E. F. M.

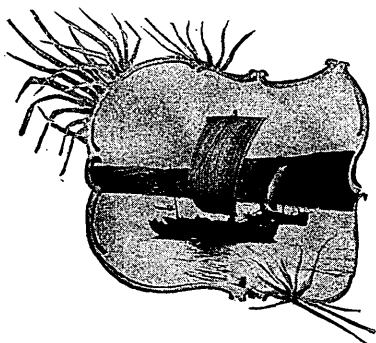


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ORGANIZATION OF THE CONVENTION

(Extract from Spencer's "Early Baptists of Philadelphia.")

Delegates from local missionary societies and other religious bodies convened on the 18th of May, 1814, in the meeting-house on Second Street, "to organize a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light." The site of this meeting was already a consecrated spot. Here the First Baptist Association of America had been organized. Here Hopewell Academy and Brown University, our first educational institutions in this country, had been projected. Here the oldest Baptist Association in the country had "met at sunrise," when the news of the surrender of the British arms at Yorktown, in 1782, was received, — fitting place for the assembling of the men who were to organize for our foreign mission work. There were twenty-six clergymen and seven laymen from eleven different States and the District of Columbia. Their names are on the records in the following order: —

Revs. Thomas Baldwin, D. D., Lucius Bolles, A. M., Massachusetts; Rev. John Gano, A. M., Rhode Island; Rev. John Williams, Mr. Thomas Hewitt, Mr. Edward Probyn, Mr. Nathaniel Smith, New York; Revs. Burgiss Allison, D. D., Richard Proudfoot, Josiah Stratton, William Boswell, Henry Smalley, A. M., Mr. Matthew Randall, Mr. John Sisty, Mr. Stephen Ustick, New Jersey; Revs. William Rogers, D. D., Henry Holcombe, D. D., William Staughton, D. D., William White, A. M., John P. Peckworth, Horatio G. Jones, Silas Hough, Joseph Matthias, Pennsylvania; Rev. Daniel Dodge, Delaware; Revs. Lewis Richards, Thomas Brooke, Maryland; Rev. Luther Rice, A. M., Dist. of Columbia; Revs. Robert B. Semple, Jacob Grigg, Virginia; Rev. James A. Ronaldson, North Carolina; Rev. Richard Furman, D. D., Hon. Matthias B. Talmadge, South Carolina; Rev. W. B. Johnson, Georgia.

The American Baptist Missionary Union.

The foreign missionary activity of any church marks the standard of its spiritual vitality. Other and more limited forms of Christian activity properly engage the love and zeal of Christian hearts, but are more strongly set forth and more fully developed under the inspiration of the broad and magnificent enterprise of winning the world for Christ. Foreign missions, from their very nature, come closer than any special forms of work to the mission of Christ, who gave himself for the salvation of the whole world. It is not in any sense depreciating church or missionary work of other sorts to say that the work of foreign missions includes them all, since it is only as the labors of Christians are put forth in perfect obedience to the Great Commission that they realize the full measure of the Christian obligation and receive the fulness of the Christian inspiration and blessedness.

This peculiar relation of foreign missions to every other form of Christian activity is illustrated in the organizations which have naturally arisen for carrying them on. For special lines of Christian work we have methods appropriate for their most useful and effective propagation. It has been found in experience that publication work requires a special plant for its greatest success. City missions, although really a part of home mission work, are best carried on by special and local organizations separate from the great work of home missions considered in the broadest sense. There are also educational societies, missionary conventions, charitable societies of various sorts, and a great variety of methods for carrying on the multiplied lines of Christian activity in this country, and all in addition to the great and general enterprise of home missions, and all of this again is outside of the work of the local churches in general management.

In the work of foreign missions, however, there is but one organization for all these varied and separate, yet closely related, lines of Christian activity. The American Baptists of the Northern States have but one society for their work abroad. Their missionary societies, educational societies, Bible societies, charitable societies for the aid of aged ministers and their families, and, in short, every organization of the many which we have at home for all the various lines of Christian work, are represented in the work of foreign missions solely by the American Baptist Missionary Union, and that not for one country alone, but for all the countries of the world outside of North America. In fourteen of the great nations of the world the Missionary Union is preaching the gospel, printing the Bible, supporting theological seminaries for the training of preachers and institutions for the education of the children of Christians, publishing Christian literature in more than twenty different languages and dialects, establishing and maintaining Sunday schools, sending forth colporters and Bible-women, and, in a word, carrying on the work of spreading the gospel among all these people by all the varied lines of activity which are found useful in our own land. As the broad scope of the work of the Union affords an outlet for the devotion of Christian hearts in such a multiplied variety of directions, it has during all its history engrossed in a peculiar way the affection of the Baptists of this country. There is no Christian who has a love for any special line of work for Christ but he may find under the wide range of the work of the Missionary Union some field which offers him an outlet for his special desires. Its history shows how largely it has expressed, in the broadest and most complete manner, the growth and the life of the Baptist denomination in this country.

ORGANIZATION

In 1812, the Baptists of America were a feeble folk. They numbered only about 70,000 in those States which are now considered the constituency of the Missionary Union, and were scattered throughout all the Atlantic Coast States, with no common bond of union, very little intercourse, and no mutual interests. The principal centres of Baptist influence

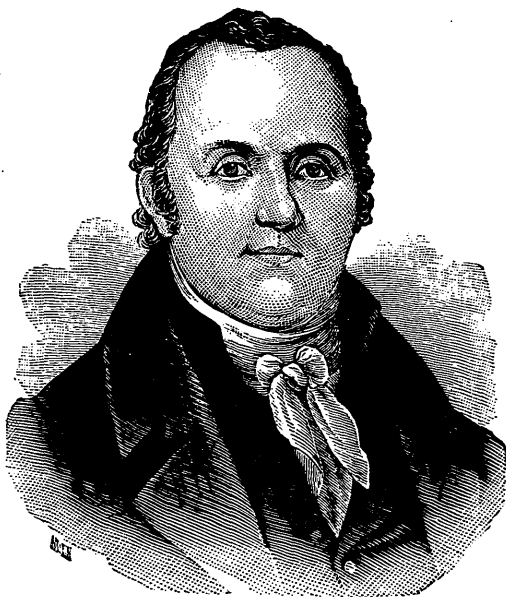


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FIRST CORRESPONDING SECRETARY OF THE BAPTIST GENERAL
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were in Rhode Island and Eastern Massachusetts, in the vicinity of Philadelphia and in Virginia. Occasional communications were had between the associations formed about these centres by means of ministers whose fondness for travel led them to visit the different sections of the country, but these visits were entirely unofficial and personal. The denomination was weak. The Baptist churches were commonly regarded with some contempt, both on the part of the Congregationalists in New England, the Episcopalians of Virginia, and perhaps to a less degree by the Friends in Pennsylvania. Separated as they were in their interests, their efforts for denominational progress were hampered by a sense of inferiority, and they had no sufficient knowledge of each other to give them the strength which comes by union of thought and effort.

To this weak body of Christians came, during this year of 1812, the call which was to rouse them to united activity, and which was to issue in the era of rapid growth and that increase of denominational strength which has now placed them the second denomination in numbers in our country. The call came from India. Early in 1812, Adoniram Judson and his wife, Ann Hasseltine, and Rev. Luther Rice had sailed from America for India under the auspices of the newly formed Congregationalist foreign missionary society, — the American Board of Commissioners for Foreign Missions. Aware that they would come in contact, on their arrival, with the English Baptist missionaries at Serampore, they gave themselves to the study of the New Testament with reference to the subject of baptism, for the purpose of strengthening themselves in their denominational position, but became converted to Baptist views and were baptized after their arrival in Calcutta. This change of views cut them off from the support of the society which had sent them abroad, and they decided to apply to the Baptists of America for maintenance in the prosecution of their missionary work in India. For this purpose Mr. Rice returned to America, preceded, however, by letters to brethren in Boston, announcing their change of views. Before the arrival of Mr. Rice, a missionary society was formed in Boston, which at once assumed the support of Mr. and Mrs. Judson. Previous to this time, the Baptists of

America had made contributions to foreign missions, but they had been sent to the English Baptist Missionary Society in London. In one year these contributions amounted to as much as \$6,000. Now, however, an American society was formed, and this society in Boston is the pioneer Baptist Foreign Missionary Society of America. Similar societies were also rapidly formed in New York and Philadelphia and other places, to assist in the support of the missionaries who had been so providentially thrown upon the hearts of the Baptists of this country. After a short trial, the leaders became convinced that these separate societies were inadequate to the great task before them. A joint convention was called, which met in the city of Philadelphia, May 18, 1814, when there was formed "The General Convention of the Baptist Denomination in the United States of America for Foreign Missions." In 1821, this body was re-incorporated, and the words, "and other important objects relating to the Redeemer's kingdom," were added to the title. In 1845, owing to the decision of the Board that slaveholders would not be appointed as missionaries, the Southern Baptists withdrew, and in 1846 the name of the General Convention was changed to the present title, "The American Baptist Missionary Union."

Thus providentially and unwittingly were the Baptists of this country led to the organization of their first National Baptist Missionary Society, from which can be traced a large part of their future development.

FOUNDERS AND OFFICERS

From the very beginning, the Missionary Union has engaged the warmest love and effort of the principal men in the denomination. Its organization in May, 1814, called together thirty-three delegates from all the different States of this country in which Baptists were then found in any considerable numbers, some of whom drove more than three hundred miles in their own carriages to attend this meeting. Among these were found many of the leading men in the different States. The first president of the society was Rev. Richard Furman, D. D., for twenty-eight years pastor of the First Baptist Church of

Charleston, S. C., a man of high intellectual ability, deep piety, and great personal courage and devotion. Rev. Thomas Baldwin, D. D., who was the sole editor of the "Baptist Missionary Magazine" from its establishment in 1803 to 1817, was the first president of the Board of Managers. The first corresponding secretary was Rev. William Staughton, D. D., of Philadelphia. He was present on the memorable occasion when Carey preached his noted sermon, "Expect great things from God, attempt great things for God," and subscribed half a guinea to the contribution for foreign missions decided upon as the result of that sermon. Dr. Staughton was justly regarded as one of the most eminent and remarkable preachers of his day. In Philadelphia his church was crowded with the most distinguished and intelligent of the citizens, and after he became the first president of Columbian College, in Washington, he was appointed Chaplain to Congress, and his services met with the highest appreciation from the eminent men who then were found among the legislators of our country. It is said that a distinguished Senator asserted that he would walk six miles on foot any time to hear Dr. Staughton preach. Among other eminent men present at the meeting of the convention when this society was founded were Rev. Robert B. Semple, D. D., of Virginia; Rev. Horatio Gates Jones, D. D., of Pennsylvania; Rev. Henry Holcombe, D. D., pastor of the First Baptist Church in Philadelphia, in whose house of worship the meetings of the convention were held; Rev. Stephen Gano, M. D., of Rhode Island, and Rev. Lucius Bolles, D. D., of Massachusetts, who succeeded Dr. Staughton as corresponding secretary on his retirement in 1826. Other men who were connected officially with the society in its early days were Rev. Spencer H. Cone, D. D., of New York, the brilliant and elegant pulpit orator; Rev. Francis Wayland, D. D., of Rhode Island, whose high standing among the educators of America is advancing year by year; Rev. Barnas Sears, D. D., president of Newton Theological Institution and of Brown University, as well as of the Managing Board of the society; and others who were eminent and useful in their day in the cause of Christ, and in the interests of the Baptist denomination.

The chief direction of the work of the Union has always naturally and inevitably fallen upon the corresponding secre-

taries, and the able and highly honored men who have filled that office from the beginning have more than any others directed its policy, and been responsible for the success of its work. As we stand to-day, and look at the wide and magnificent sweep of the missions of the Union, we should accord all honor to those men who have stood at the helm, and in consultation with their brethren, having guided the course of the society and achieved the success for which now our hearts are full of gratitude to the Lord who has led in such wonderful ways. Dr. Staughton, who has been mentioned, served from 1814 until the headquarters were removed to Boston, in 1826. Rev. Lucius Bolles, D. D., then pastor of the church in Salem, was chosen an assistant to Dr. Staughton in 1824, and from 1826, gave his whole time to the service of the missions, until 1843. In 1838, Rev. Solomon Peck, D. D., was chosen secretary, and after the retirement of Dr. Bolles, served alone, or in association with others, for eighteen years, retiring in 1856. Rev. Robert E. Pattison, D. D., widely known in New England and in New York, in other connections, was corresponding secretary from 1841 to 1845. In 1846, Rev. Edward Bright, D. D., most widely known as the long-time editor of *The Examiner*, was chosen corresponding secretary for the home department. His administration was marked with many reforms and an aggressive activity. During his term of service the home work of the Union received an impetus from his strong hand which is felt even to the present day. Elected at the first meeting after the withdrawal of the Southern Baptists, he had many and difficult questions to meet in the management of the foreign missionary work in its relation to the home churches; but all were adjusted with eminent ability. In 1855, the beloved Jonah G. Warren entered upon his service, which was only terminated by his enforced retirement by the failure of his health in 1873. Rev. John N. Murdock, D. D., was elected to the secretary's office in 1863, and had the longest term of service of any of the secretaries of the Union, retiring in 1892, after nearly thirty years of continuous and conspicuously able service. He was then chosen honorary corresponding secretary. Rev. George W. Gardner, D. D., was chosen corresponding secretary for the home department in 1873, and served until 1876.



REV. JOHN N. MURDOCK, D. D., LL. D.

CORRESPONDING SECRETARY, 1863-1892

Rev. Albert G. Lawson, D.D., elected home secretary in 1884, resigned after less than two years of service. The eminent missionary to the Chinese, Rev. William Ashmore, D.D., was chosen secretary for the home department in 1887, but resigned in 1889, in order to give himself again to his life-long work for the Chinese. In 1890, Rev. Henry C. Mabie, D.D., was elected home secretary, and still continues in office. Rev. Samuel W. Duncan, D.D., is the present corresponding secretary for the foreign department, having been chosen to the office in 1892; Rev. Edmund F. Merriam, beginning his services with the Union in 1880, as secretary's assistant and editor of the "Baptist Missionary Magazine," was chosen corresponding secretary in 1892, and became editorial secretary in 1893. The treasurers of the society have been John Cauldwell, who served from 1814 to 1823; Thomas Stokes, from 1823 to 1824; Hon. Heman Lincoln, from 1824 to 1846; Richard E. Eddy, from 1847 to 1855; Hon. Nehemiah Boynton, from 1855 to 1864, under whose administration many important and beneficial changes were adopted; Freeman A. Smith, from 1864 to 1882; and Elisha P. Coleman, from that time to the present.

INFLUENCE ON THE DENOMINATION

Through all its history the society, whether under the name of the General Convention or of the Missionary Union, has been most closely connected with the growth and prosperity of the Baptist denomination in these United States. By the constitution adopted at the organization in 1814, and because of the great difficulties of communication and travel, the society was to meet only once in three years; hence arose the familiar title, in the earlier years of the society, of the "Triennial Convention." At the very first meeting after the organization, which was commonly called the second Triennial Convention, held in the city of Philadelphia in 1817, this society, formed in the first instance for foreign missionary operations, authorized the Board to use a portion of its funds in maintaining missions in the most needy portions of this country, and also voted to authorize the founding of a seminary for the training of young men for the gospel ministry.



REV. JOHN N. MURDOCK, D. D., LL. D.

CORRESPONDING SECRETARY, 1863-1892

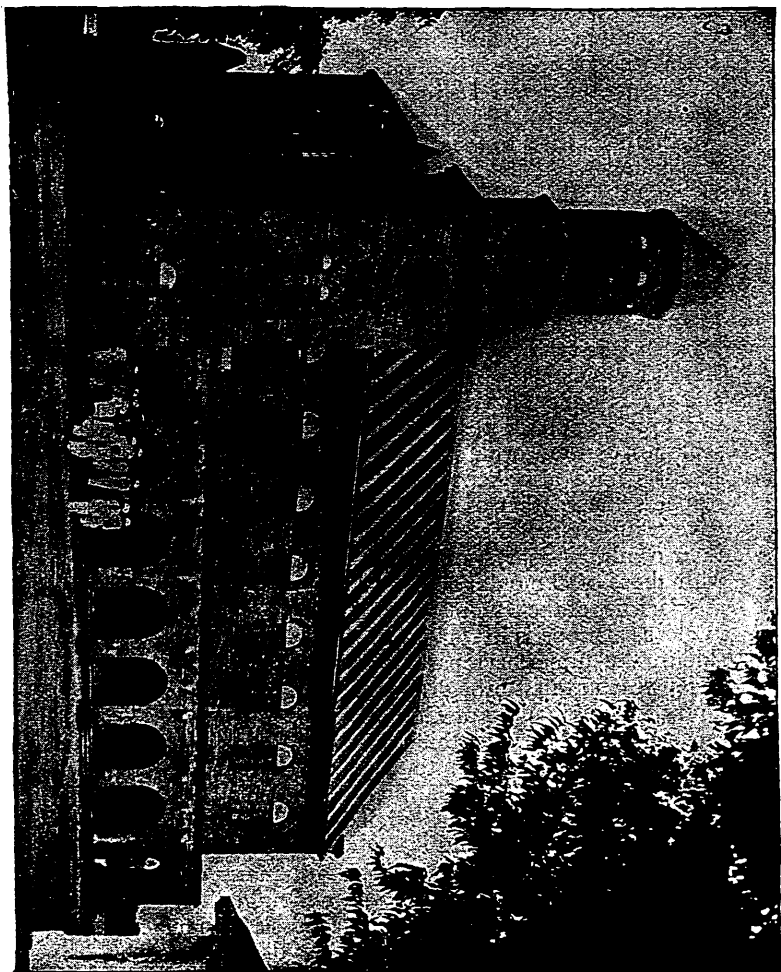
Rev. Albert G. Lawson, D.D., elected home secretary in 1884, resigned after less than two years of service. The eminent missionary to the Chinese, Rev. William Ashmore, D.D., was chosen secretary for the home department in 1887, but resigned in 1889, in order to give himself again to his life-long work for the Chinese. In 1890, Rev. Henry C. Mabie, D.D., was elected home secretary, and still continues in office. Rev. Samuel W. Duncan, D.D., is the present corresponding secretary for the foreign department, having been chosen to the office in 1892; Rev. Edmund F. Merriam, beginning his services with the Union in 1880, as secretary's assistant and editor of the "Baptist Missionary Magazine," was chosen corresponding secretary in 1892, and became editorial secretary in 1893. The treasurers of the society have been John Cauldwell, who served from 1814 to 1823; Thomas Stokes, from 1823 to 1824; Hon. Heman Lincoln, from 1824 to 1846; Richard E. Eddy, from 1847 to 1855; Hon. Nehemiah Boynton, from 1855 to 1864, under whose administration many important and beneficial changes were adopted; Freeman A. Smith, from 1864 to 1882; and Elisha P. Coleman, from that time to the present.

INFLUENCE ON THE DENOMINATION

Through all its history the society, whether under the name of the General Convention or of the Missionary Union, has been most closely connected with the growth and prosperity of the Baptist denomination in these United States. By the constitution adopted at the organization in 1814, and because of the great difficulties of communication and travel, the society was to meet only once in three years; hence arose the familiar title, in the earlier years of the society, of the "Triennial Convention." At the very first meeting after the organization, which was commonly called the second Triennial Convention, held in the city of Philadelphia in 1817, this society, formed in the first instance for foreign missionary operations, authorized the Board to use a portion of its funds in maintaining missions in the most needy portions of this country, and also voted to authorize the founding of a seminary for the training of young men for the gospel ministry.

Dr. Staughton, the corresponding secretary, was the first head of the seminary, which was located in Philadelphia, and with him was associated Prof. Ira Chase, afterward for many years professor in Newton Theological Institution. The third Triennial Convention, in 1820, arranged for the founding of Columbian University in the city of Washington, and so began a movement for the establishment of a large national Baptist University in the capital of the nation, which still awaits its perfect realization. The fifth meeting of the Triennial Convention was a most important occasion. It was held in the city of New York and lasted for twelve days. At this meeting all connection with the Columbian University, except a merely nominal one, was dissolved, as it was deemed important that the energies of the convention should be addressed solely to missionary work. Just previous to this meeting, what is now the Publication Society had been formed, located at Philadelphia; so that from this meeting there can be seen the beginning of that separation of organization to take up special lines of work which has gone on from that time in our home operations, until we now have societies covering every possible line of Christian activity in our own country, while the Missionary Union still remains the sole representative of all these different interests for all the rest of the world. At this celebrated meeting in 1826, the finances of the society being in a low state, and some being discouraged, the New England brethren offered to become responsible for the maintenance of the missions, and it was voted to remove the headquarters of the society to Boston, where they have since remained.

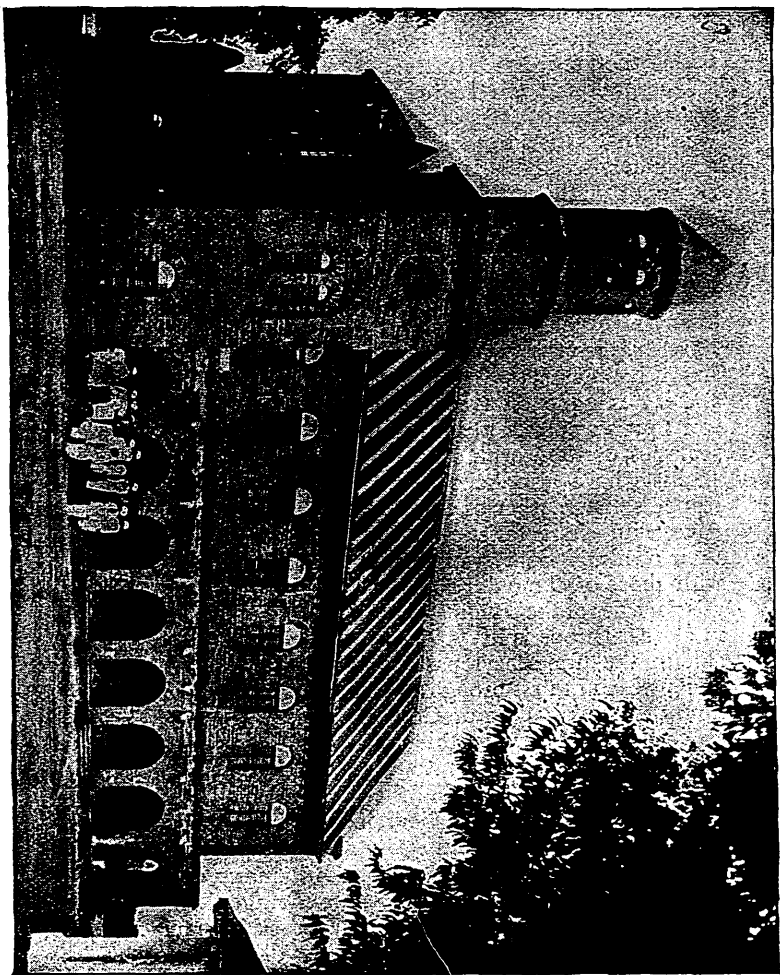
As may be inferred from what has gone before, the meetings of the Triennial Convention and the Missionary Union have been important events in the growth of the Baptist denomination in this country, and many of them have marked epochs in its history. The meetings of the Convention continued to be the national Baptist anniversaries until 1846, when the separation of the missionary interests of the Northern and Southern Baptists occurred. At that time, the Publication Society and the Home Mission Society arranged their meetings to occur in connection with those of the Missionary Union, but for many years the meetings of the Union were placed first, as those of the oldest, largest and most honored of the



THE THEOLOGICAL SEMINARY, RAMAPATAM, INDIA

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societies. Afterwards the present arrangement was decided upon by the three principal organizations of the Baptists of the North, holding their meetings together, each successively taking the precedence in time.

The profound and lasting effect upon our denominational growth in this country of the separation of the Southern and Northern Baptists in their missionary interests has never been adequately treated. It roused the people of both sections to new effort and aggressiveness. Instead of separation working disaster, in the hands of the Lord it proved to be the means of awakening new interest and activity in the denomination throughout the entire country. The General Convention, taking the name of the "Missionary Union," instead of suffering in any material degree from the withdrawal of the Southern Baptists, received a new impulse. With fresh life and enthusiasm, its interests were taken up by the Baptists of the North, and it has gone on steadily and without serious interruption to its present proud position among the first of the missionary societies of the world. The other interests of the Northern Baptists have also kept pace, and even overtaken in some respects the mother of them all, while the Southern Baptists have, with characteristic warmth and enthusiasm, developed their own missionary work on lines which have not conflicted with those of the older society. The only field in which the missionaries of the Union and of the Southern Board are working in close relations is in Japan, where both are laboring side by side in the utmost sympathy and harmony. The division of 1846, which at first brought dismay to many hearts, who feared injury to the kingdom of God, has proved to be one of those separations of interests which have provoked one another, not to strife and anger, but to love and good works. For its fiftieth anniversary in 1864, the Missionary Union went back to the old First Baptist Church in Philadelphia, where the society was organized, and it was an occasion of deep interest and of great inspiration, calling forth many able addresses from the foremost men in the denomination. Another important occasion was the seventy-fifth anniversary of the Union, which it was properly decided to hold in Tremont Temple in the city of Boston, the headquarters of the management of the society. These waymarks in the progress

of the society, with their proper celebration, served to mark the immense increase of the denomination.

GROWTH OF INCOME

A study of the growth of the income of the Missionary Union is very interesting, and is a very accurate index of the interest in the foreign mission work among our people in this country, as well as of the growth of the denomination at home and of the missionary work abroad. At the first meeting of the Triennial Convention in 1814, \$2,099.25 had been paid into the treasury of the society. As the meetings of the society were held only once in three years, the treasurer's report was made up for that period. Therefore, we have reported, in 1817, receipts of \$26,052.01, or an average of \$8,684 per year. The receipts for the next three years averaged \$15,643, and continued to be in excess of this until the headquarters were removed to Boston in 1826. At that time the annual receipts dropped to \$11,463.38 and continued small for two years; but in 1830 they rose to \$29,204.84. Apparently, the first enthusiasm of the foreign missionary movement experienced considerable reaction, but it subsequently recovered, which shows that it was a movement which had taken its roots deep in the hearts of the Baptists of this country. From 1831, the receipts continued to make a steady advance. In 1839, they amounted to \$109,135.21, but the average continued to be in the neighborhood of \$75,000 a year, and the figures in 1839 were not reached again until 1851, when they amounted to \$118,726.35. It is curious to notice that the severe financial depression in 1847 seems to have had no very marked effect in decreasing the contributions to the society, as during the years immediately following they made a fair and healthy growth. The hard times of 1857, however, had a more serious effect, for in 1858 only \$97,808.77 were reported, and the receipts of the society continued to be less on the whole than in previous years, until near the close of the War of the Rebellion, when they recovered the ground on which they stood previous to 1857. Since that time the advance has been steady and rapid. In 1864, the receipts were \$135,012.61, a very high mark of advance, and in 1874, the amount received

was \$261,580.91. The effort in raising the great debt at Providence, R. I., in 1877, conjointly with the interest aroused by the great Telugu revival, marked another advance, and the growth since that time has been steady, increasing step by step, year by year, until the normal income of the Missionary Union has reached an average of more than half a million dollars annually. The special effort in the Centenary year, 1893, brought in an income for current expenses of \$766,782.95, which was applicable to the general purposes of the society; the whole income for that year amounting to more than one million dollars.

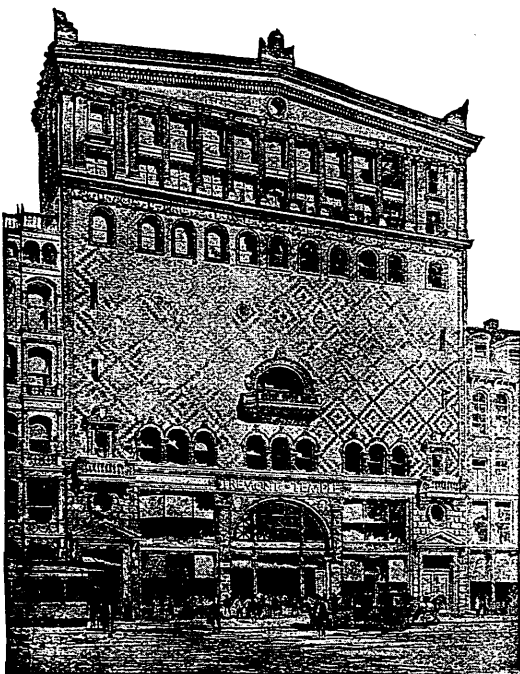
PRESENT MANAGEMENT

According to the constitution of the Missionary Union, it is organized into three distinct bodies, — the society itself, the Board of Managers, and the Executive Committee. The Missionary Union meets annually, at a time in the latter part of May, according as the date may be fixed by arrangement with the other denominational societies. The membership of the Missionary Union is made up as follows: First, any church which has made a contribution of any amount during the year may appoint one annual member. Second, churches which contribute more than \$100 may appoint an additional annual member for every \$100 contributed above the first \$100. Third, any Baptist church, local association, or individual which supports a missionary may send one annual member for every \$100 contributed through the Union. Fourth, all missionaries of the Union are members during their term of service. Fifth, any person may become an honorary life member by the payment of \$100 during one financial year, but no life member has a vote in the Union unless he is an annual contributor to the society and a member in good standing of a regular Baptist church. The Board of Managers consists of seventy-five persons, one third of whom are elected at each annual meeting to serve for three years, the general officers of the society, and the presidents of the four Women's Societies *ex officio*, and three members of the Executive Committee. The Board holds its annual meeting during the meeting of the Missionary Union, and usually this is

the only meeting of the year, but it may be called together if necessary during the year for the transaction of important business. The Executive Committee was increased from nine to fifteen members in 1895, and to it is committed, according to the constitution, the management of all the details of the work of the Missionary Union, except such as are provided for by the Union itself or by the Board of Managers. The great burden of the interests of the society, therefore, falls upon the Executive Committee. Rev. Henry F. Colby, D. D., of Ohio, was chosen president in 1895, and Henry S. Burrage, D. D., of Portland, Me., is and has been for many years the careful and efficient recording secretary, discharging the duties of his important office in a manner which, apparently, insures his annual re-election for life. The chairman of the Board of Managers for the present year is Hon. James L. Howard, of Hartford, Conn.; and Rev. Moses H. Bixby, D. D., of Providence, pastor of the largest church in Rhode Island, and formerly a missionary in Burma, has for a number of years been recording secretary of the Board.

The headquarters of the Missionary Union have been, for many years, located in Tremont Temple, in Boston, Mass., but on the destruction of that building by fire in March, 1893, they were removed to 2 A Beacon Street. The society reoccupied its quarters in the new and elegant and fire-proof Temple in the spring of 1896. The great interest of the home work of the Union, of course, centres about the headquarters. The late A. J. Gordon, D. D., was for seven years chairman of the Executive Committee and has been succeeded by Rev. Henry M. King, D. D., pastor of the historic First Baptist Church, of Providence, R. I. Rev. Samuel W. Duncan, D. D., receives and has charge of all the correspondence with the missionaries in foreign fields. Rev. Henry C. Mabie, D. D., is corresponding secretary for the home department, having the oversight and management of all the work of the Union on the home field. Elisha P. Coleman, Esq., is the faithful and long-time treasurer, and Rev. Edmund F. Merriam is the editorial secretary. The important work of auditing the accounts of the Union is committed to Daniel C. Linscott, Esq., and Sidney A. Wilbur, Esq.

In addition to the executive officers at the rooms, the home

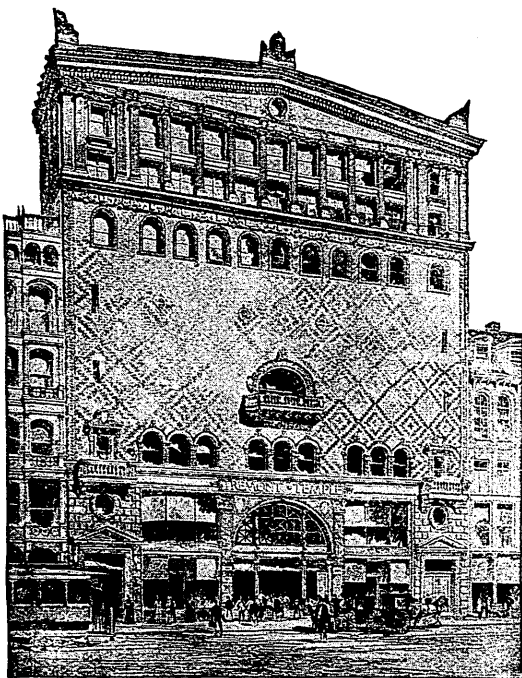


TREMONT TEMPLE, BOSTON, MASS.

(The American Baptist Missionary Union occupies the third floor from the top.)

work of the Union calls for the services of ten district secretaries, serving under the general direction of the home secretary, and who in their several districts come into close contact with the churches, and to whom is committed the important task of arousing and increasing the missionary interest of the churches and the general work of the collection of the funds needed to carry on the great missionary work of the society. These important and responsible posts are held at the present time by Rev. W. E. Witter, M. D., secretary for the New England district; (a vacancy in), New York Southern district; Rev. O. O. Fletcher, D. D., New York Central district; Rev. Frank S. Dobbins, Southern district; Rev. T. G. Field, Middle district; Rev. J. S. Boyden, Lake district; Rev. C. F. Tolman, D. D., Western district; Rev. F. Peterson, Northwestern district; Rev. I. N. Clark, D. D., Southwestern district; Rev. J. Sunderland, Pacific Coast district. The home organization of the Missionary Union extends beyond these, and the district secretaries are aided by a large number of associational secretaries who serve voluntarily, whose labors are highly appreciated, and who are of great assistance as connecting links between the local churches and the great central missionary organization, which is simply the agent of the churches in carrying on their foreign missionary work among the heathen. An important agent in the home work of the Union is the "Baptist Missionary Magazine," the oldest Baptist periodical in America, established in September, 1803, which is the official periodical of the Union, and also "The Kingdom," a little illustrated four-page paper, which has the largest circulation of any of our missionary periodicals, and is furnished at the low cost of five cents a year in clubs of twenty or more.

The General Convention, organized in Philadelphia, Pa., May 18, 1814, was a few years after incorporated by the Legislature of Pennsylvania, and, in 1821, an amended act of incorporation was granted. When the name of the society was changed to the "American Baptist Missionary Union," this was authorized by an act of the commonwealth of Pennsylvania, which was approved by the governor on March 13, 1846, and at the same time an act of incorporation in the State of Massa-



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chusetts was passed, which was approved March 25, 1846. Under these two acts, the Missionary Union maintained its legal standing for many years; but in 1894 a full act of incorporation was obtained from the Legislature of the State of New York, which became a law May 10, 1894, superseding an enabling act obtained in 1870. By an act of the Massachusetts Legislature passed in 1894, the Missionary Union is permitted to receive by gift, purchase or devise, and to hold in fee simple, real estate not exceeding in value \$1,000,000, and personal property to an amount not exceeding \$2,000,000.

WOMEN'S SOCIETIES

During all the history of the Missionary Union, the love and labors of the women of our churches have been an important element contributing to its success. Previous to 1871, it began to be felt by many of the leaders among the women that, while the general missionary work should be carried on with full power, there was a field for special work for women among their ignorant and oppressed sisters in heathen lands, and that year witnessed the formation of the first two Woman's Baptist Missionary Societies, one with its headquarters at Boston, and the Society of the West, with its headquarters at Chicago. Since that time two other societies, operating directly as auxiliaries to the Missionary Union, have been formed, one the Woman's Baptist Foreign Missionary Society of California, and the other of Oregon. There are also other women's organizations for special efficiency in the conduct of the work in the various States, but all the other societies are connected with one or another of the above-mentioned organizations. The officers of the Woman's Baptist Foreign Missionary Society, which has its headquarters at Boston, are: Miss Sarah C. Durfee, of Providence, R. I., president; Mrs. H. G. Safford, corresponding secretary for the foreign department, and Mrs. N. M. Waterbury, for the home department. The treasurer is Miss Alice E. Stedman. Of the Woman's Foreign Missionary Society of the West, the president is Mrs. L. Everingham, Chicago; Mrs. A. M. Bacon is the foreign secretary; Mrs. E. H. Griffith, the home Secretary; Miss A.

L. Stevens, secretary for publications; and Miss Mary W. Ranney, treasurer. Mrs. Bunyan Spencer is president of the California society; Mrs. M. E. Bridges, corresponding secretary; and Mrs. J. J. Warner, treasurer. Of the Oregon society, Mrs. M. L. Driggs is president; Mrs. E. S. Latourette, corresponding secretary; and Miss Marion Cole, treasurer.

FINANCIAL CONDITION

Among the great societies of the world, the Missionary Union stands the eighth in the amount of its annual income and expenditure, and fourth among American foreign missionary societies. Its annual expenditures now amount to about half a million dollars, and its receipts from all the various sources should, of course, be made to equal this amount. Of the annual receipts, three fifths only is made up by donations from the churches and individuals directly to the treasury of the Missionary Union; the balance is from legacies and from the women's societies, from the income of funds, and from various other sources which are always mentioned in the treasurer's accounts published in the annual reports of the society. The permanent funds of the society now amount to more than half a million dollars, the income from which, with legacies, is sufficient to pay all the running expenses of the society, so that, in this sense, the donations from the churches and from individuals may be said to be applied directly to missionary work, with something added. In addition to these funds, there are about \$200,000 which have been paid into the Union by persons who receive an annuity during their lives; at their death the funds will be used in the missionary work of the society. Occasionally there have arisen persons who have argued that missionary societies were an expensive necessity; but this simple statement in regard to the funds of the Union shows that the society, by its very existence, which makes possible the accumulation of funds, more than pays for itself, and enables the gifts of the churches to be sent without charge directly to the work for which they were given.

Another important reason for the existence of a society is the great advantage which is gained in the transmission of funds. On account of the financial standing of the Missionary



THE THEOLOGICAL SEMINARY, INSEIN, BURMA

Union in all the commercial centres of the world, its credit stands as high as that of any banking or commercial house in existence. The bills and drafts of the Union pass unquestioned in the exchanges of Europe, Asia, or Africa. Not one of the obligations of the Union has ever been defaulted or suspended for a moment, and the paper of the Union is bought readily in any of the fields in which we are carrying on missionary operations, for making commercial exchange in any part of the world, and brings the very highest price which can be obtained for any exchange bills. In this way thousands of dollars are saved every year over the cost of transmission of funds by private individuals, and this works directly to the advantage and economy of the conduct of the missionary work. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should omit to remember. Within the last few years, however, owing to the great number of difficulties which have arisen in the courts over the settlement of states, and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates.



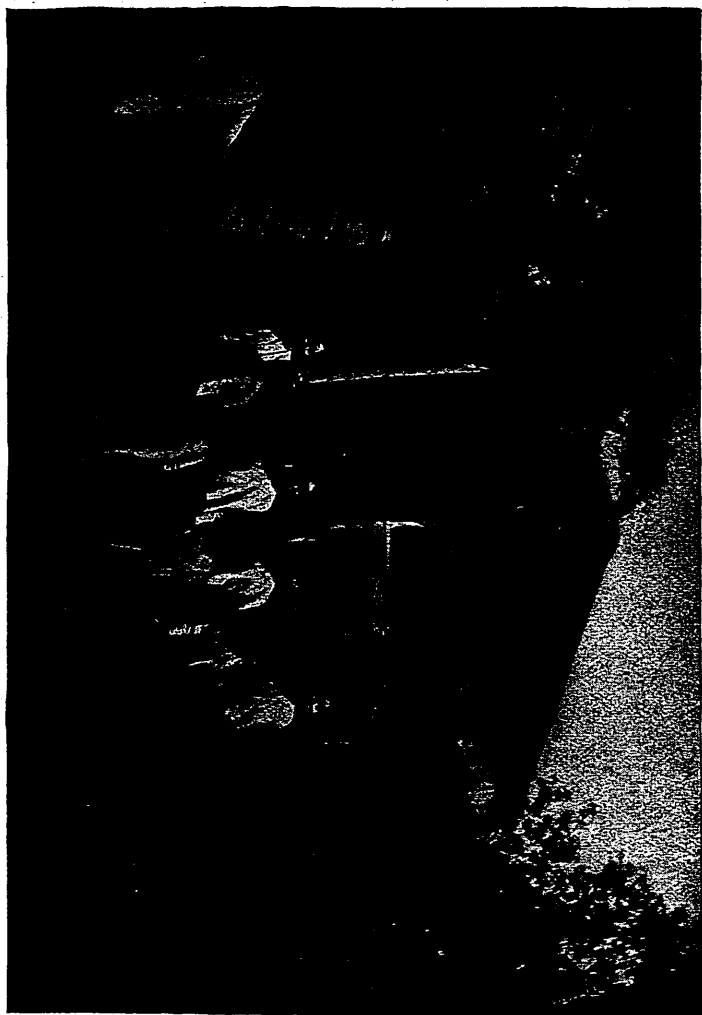
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SPIRITUAL RESULTS.

Although the Missionary Union stands the eighth among the larger missionary societies in annual expenditure, yet, by the blessing of God, it stands first of all in the number of converts in its mission churches. Leaving out the members of Baptist churches in the Protestant countries of Europe, which are not counted by all missionary societies, and therefore must be omitted for the sake of a fair comparison, we find that the converts in the mission churches connected with the Missionary Union in heathen, Mohammedan, Roman Catholic, and Greek Catholic countries, in 1894, numbered 101,469. The great and prosperous London Missionary Society, which has done such a magnificent work in the Pacific Islands and in Madagascar, reports 92,400 converts; and next stand the American Methodists, with their prosperous work in all the world, and especially the great successes of the past few years in Northern India, who report 68,891 converts. After these three leading societies come three or four of the other large societies, each reporting about 50,000 converts. This great success of our American Baptist missionary work is not a matter of pride, but should be a cause of great thanksgiving and gratitude to God, who has done such wonderful things for us. It is also a proof of the wise, the economical, and the effective management of our missionary work, which the results show are not exceeded by that of any other missionary body in the world. The magnificent results which have been gained, and the care and economy which have been exercised in the management, may well arouse the Baptists of these Northern States of America to new enthusiasm toward this great and widely extended and splendidly successful American Baptist Missionary Union, and to larger and more generous giving for the support of this divinely prospered enterprise.

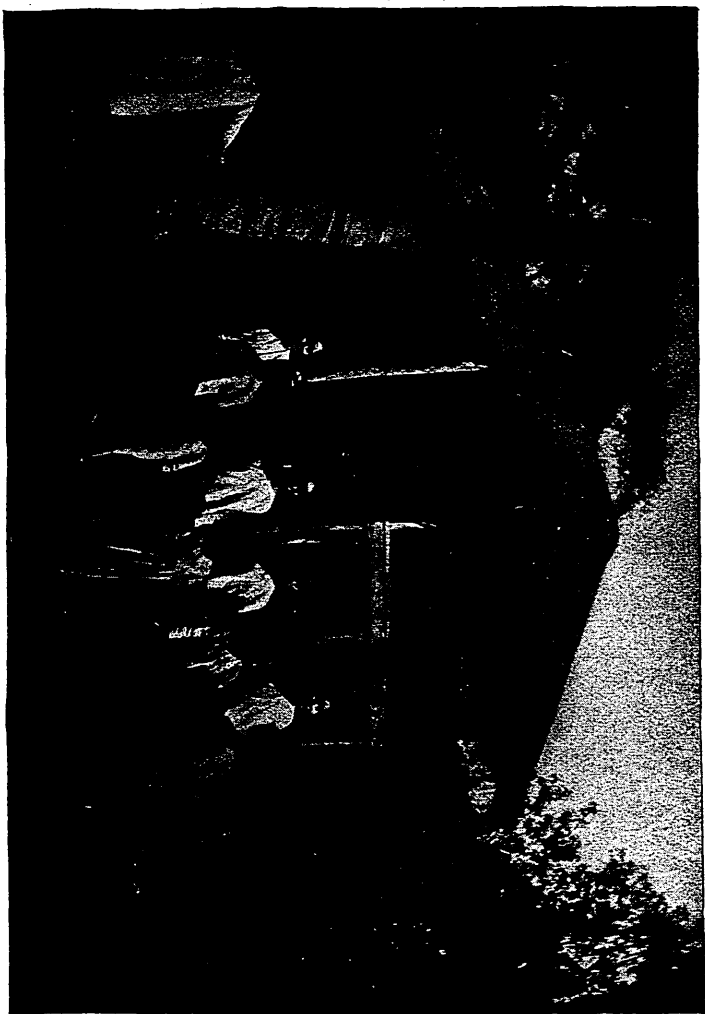
A JUNGLE CHAPEL IN BURMA



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BURMA AND THE BURMANS

BURMA is the most prosperous province of India, and has a population of about 8,000,000. Its territory is diversified, generally fertile, and well watered. The internal commerce is extensive and the foreign trade is large and profitable. The principal exports are rice and teak timber. The prevailing religion is Buddhism, and the people are free from the iron fetters of caste which bind their neighbors across the Bay of Bengal. Social life in Burma is therefore freer and more comfortable than in India, education is more general, and wages are more than three times as high.

At the beginning of authentic Burman history the lower part of Burma was held by the Talaings or Peguans. These were conquered nearly two hundred years ago by the Burmans, who ruled the whole country until 1824, since which time it has been gradually brought under British power. Within the limits of Burma there are said to be as many as forty-seven different races, which are scattered over the country, often mingling closely together in both town and country.

The BURMAN is the ruling race of Burma, and by far the most numerous, numbering more than 6,000,000 out of the whole population. They dwell in the valleys and plains of the country, and form the chief element in the permanent population of the cities and towns. The Burman language is used by all of this race, with some dialectic variations in different parts of the country. It is the language of the courts, literature, and commerce, and efforts are being made to have it adopted by the people generally. The Burmans are of a Mongolian type, but without the sleepy eyes of the Chinese.

Their faces have an open, wide-awake expression, and they are generally enterprising, and polite in their manners. The women are independent to an unusual degree, both in social life and in trade, and usually hold the family purse. The Burmans are very strict Buddhists, and hold strongly to their



PLATFORM OF SHWEYDAGON PAGODA, RANGOON

inherited religion. Although pursued for more than seventy years, mission work has not gained many converts among them compared to its success among the Karens and other peoples. Within the last few years, however, greater interest has been shown in Christianity by the Burmans, and the prospects for the future seem more encouraging than ever before.

THE BURMAN MISSION

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Their faces have an open, wide-awake expression, and they are generally enterprising, and polite in their manners. The women are independent to an unusual degree, both in social life and in trade, and usually hold the family purse. The Burmans are very strict Buddhists, and hold strongly to their



PLATFORM OF SHWEVDAGON PAGODA, RANGOON

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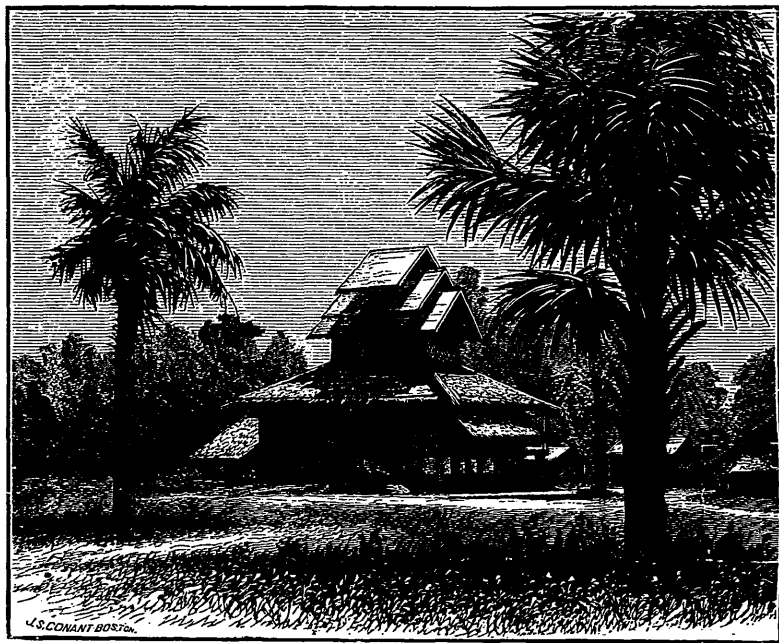
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A BURMAN ZAYAT

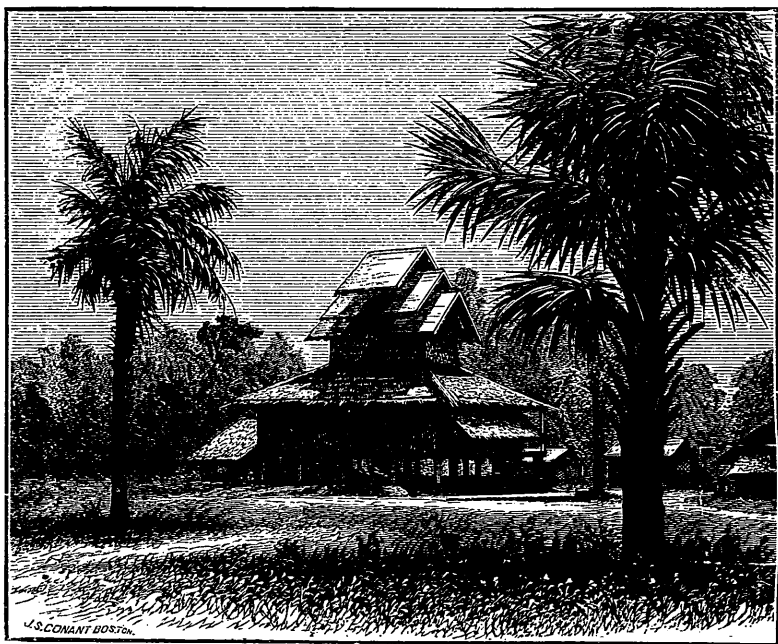
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determined to appeal to the royal court at Amarapura. The suit was unsuccessful, and the gilded Bible which was taken as a present to the king was rejected. The native Burman government usually opposed missionary work. Discouraged by their failure and the certain prospect of severe persecution which awaited any Burman subjects who dared embrace the foreign religion, the missionaries decided to remove the mission to Arakan which was already under British control. But the three Christians in Rangoon conducted themselves with so much firmness under the trying circumstances, and plead so earnestly that they should not be forsaken, that Mr. and Mrs. Judson decided to remain in Rangoon, while Mr. and Mrs. Colman went to found a new mission in Chittagong. After their departure, the mission in Rangoon was continued by Mr. and Mrs. Judson with increasing success until in August, 1822, Mrs. Judson was compelled to return to America for the recovery of her health, leaving her husband to carry on the work with the help of Dr. and Mrs. J. D. Price, who had reached Rangoon only three months before, and Mr. and Mrs. Hough, who had returned from Serampore, bringing back the printing press, the loss of which had been an occasion of much inconvenience.

Mrs. Judson's visit to the United States was the means of arousing renewed interest in the Burman Mission, and on her return to Burma, in 1823, she was accompanied by Mr. and Mrs. Jonathan Wade. During her absence, Mr. Judson had made a second visit to the capital, which had been removed to Ava, to which the missionaries had been summoned on account of the medical skill of Dr. Price. Land was loaned for the mission purposes, and several months were spent in mission work, Dr. Price enjoying much favor from the king as a physician. When Mr. Judson returned to Rangoon in February, 1823, however, he found the little church there scattered by official persecution, and nearly all the visible

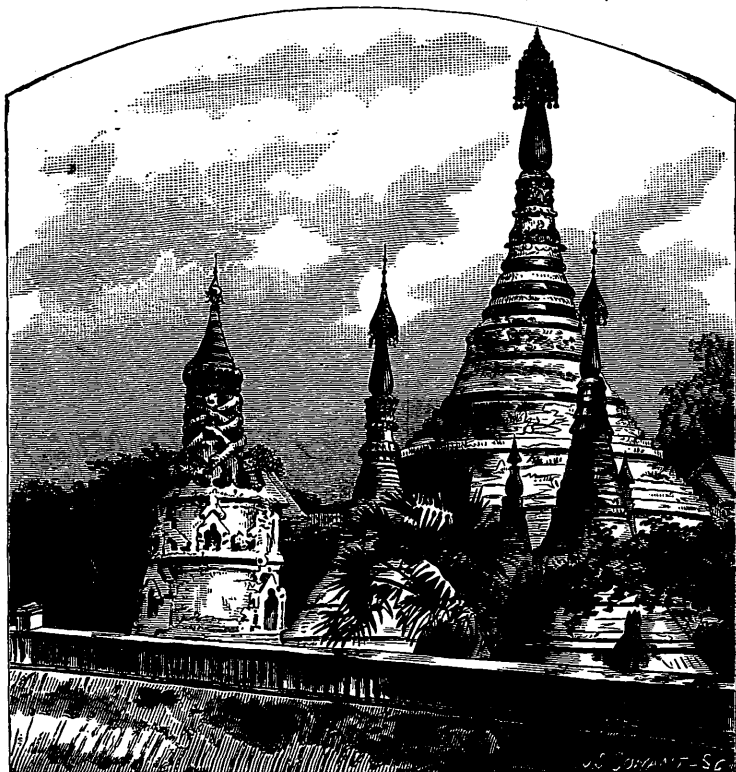
results of the mission in that city swept away. On the arrival of Mrs. Judson with the Wades in December of that year, it was decided that Mr. and Mrs. Wade, with Mr. and Mrs. Hough, should continue the mission at Rangoon, while Mr. and Mrs. Judson proceeded to Ava, where Dr. Price had remained, to found a station there.

On the 10th of May, 1824, the arrival of English vessels of war at Rangoon began the first Burmese war, which practically suspended missionary operations for nearly two years. The missionaries at Rangoon were exposed to the greatest danger, and after the capture of the city by the English they retired to Calcutta, where they remained until the conclusion of the war. Concerning the fate of the missionaries at Ava, great anxiety was felt, but nothing definite was learned until after peace between Burma and England was concluded, Feb. 24, 1826. Intelligence of the capture of Rangoon by the English was received at Ava, May 23, 1824, and Mr. Judson and Dr. Price were arrested and thrown into prison on the 8th of June. From this time, for more than a year and a half, the prisoners suffered as words cannot describe, from the cruelty of their jailers, from dreadful disease, and from want which often approached the verge of starvation. They were at first confined at Ava, then removed for a short time to Amarapura, and their captivity culminated in the often-described horrors of Oung-pen-la, from which they were released in January 1826, as the king needed Mr. Judson's services as interpreter in the negotiations for peace with the British commander. That the missionaries survived the untold suffering and privation of this long imprisonment is entirely due to the heroism of Mrs. Judson, who, often in sickness and personal danger, ministered to their necessities and with unflagging persistency sought their release. During her visit to America she had been advised by physicians not to return to Burma, and devoted friends sought

earnestly to prolong her stay in this country ; but it is undoubtedly due to her devotion in returning to Burma as she did, even at the risk of health and life, that the life and matured labors of Dr. Judson were preserved to Burma and the world. The manuscript of the Burman Bible as far as translated was preserved by being sewn up in a pillow which was saved by one of Mrs. Judson's native servants. Feb. 21, 1826, Mr. Judson was released, and, with his wife and little daughter, sailed joyfully down the Irrawaddy to the British camp. But the strain was too much for the strength of Mrs. Judson, and she died at Amherst, Oct. 24, 1826, during the absence of her husband as interpreter for the British embassy at Ava. A few weeks after her little Maria was laid by her side beneath the Hopia tree, and the suffering and sorrowing pioneer of the Burman Mission was left alone.

On the return of the missionaries to Rangoon, at the close of the war, it was found that the Rangoon Christians had become so scattered that few could be traced. It was therefore resolved to continue the mission at Amherst, selected as the capital of the Tenasserim provinces which had been ceded to England, rather than at Rangoon, which was still to remain under the control of the Burman king. Dr. Price accepted a position under the king at Ava, where he died in February, 1828, cutting short a life of promising usefulness. Early in 1827, George Dana Boardman and wife joined the band at Amherst ; but the British headquarters were soon removed to Moulmein, and to this place the Boardmans removed, while Mr. and Mrs. Wade remained at Amherst for a time. Mr. Judson gave himself chiefly to the work of translation, residing principally at Moulmein. In April, 1828, Mr. and Mrs. Boardman removed to Tavoy, and thus, in the providence of God, became the founders of the Karen Mission, with which their names will be forever associated, rather than the Burman work to which they were appointed,

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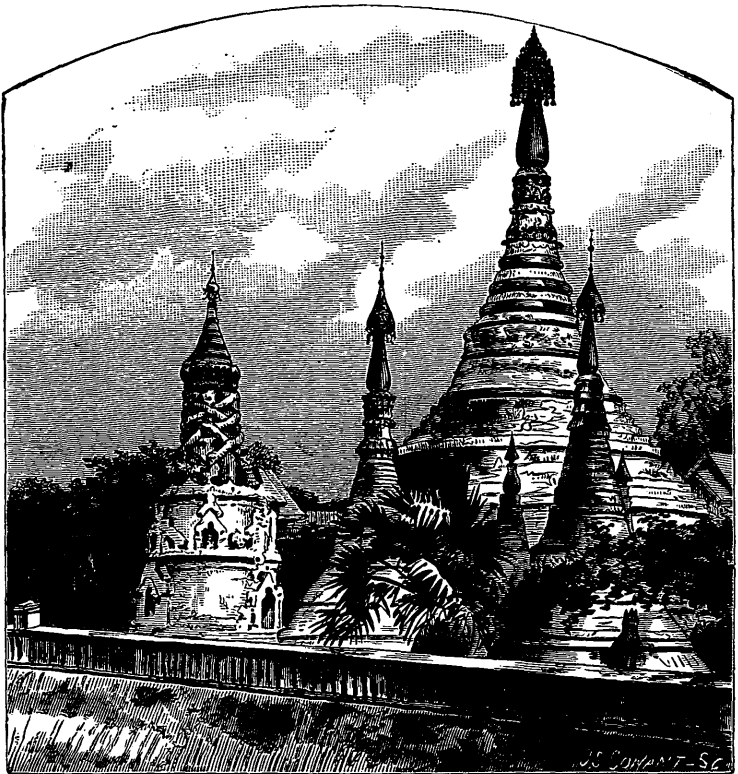
PAGODA AT MOULMEIN

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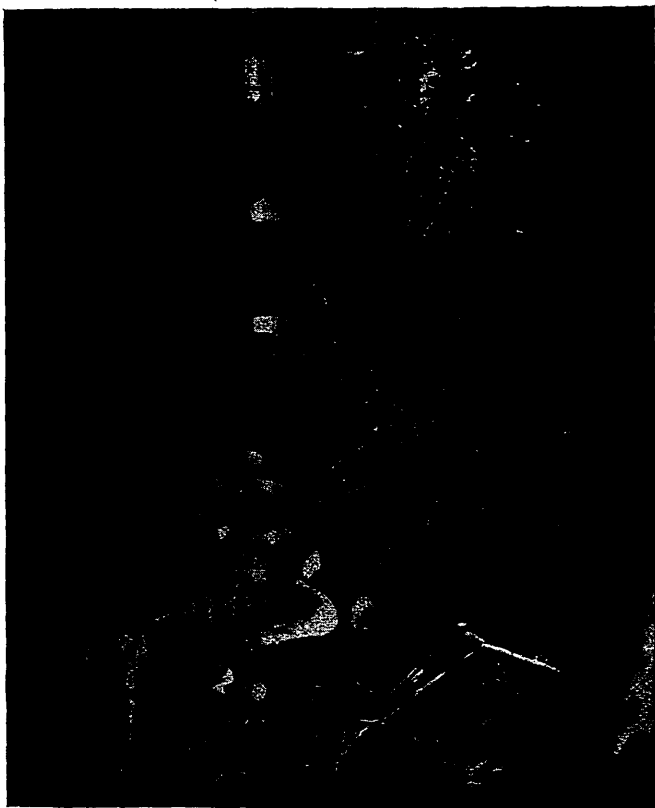
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In December, 1834, the missions in Burma received a re-enforcement of fifteen missionaries, and in 1835 were visited by Dr. Howard Malcom, as a deputation from the American Baptists. Early in this year another severe persecution broke out against the church in Rangoon, in which one of the prominent native preachers, a man of excellent ability, was arrested, scourged, and deprived of his property. He died shortly after his release; nearly all the Christians were fined or imprisoned,

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PREACHING TO A JUNGLE CONGREGATION



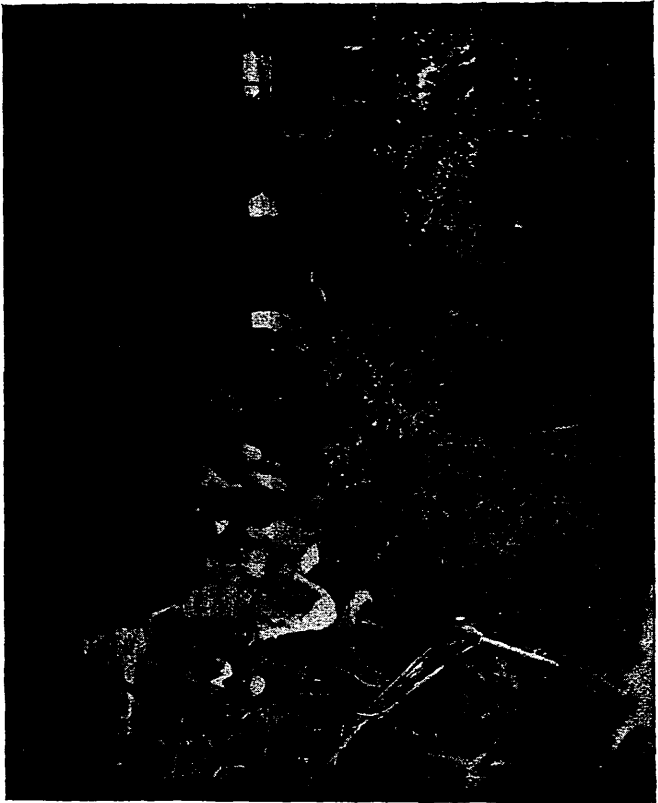
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were compelled to retire from Ava and Rangoon to Moulmein, and direct mission work in the Burman dominions ceased for several years.

From the time the Burman Bible was completed, Dr. Judson had devoted his attention principally to a careful revision, which cost him more time and labor than the first translation; but in 1840, the revision was given to the press. It has been remarked that Dr. Judson's Bible is to the Burmans what Luther's is to the Germans, and the translation of 1611 to readers of the English language; and so well was the task accomplished of giving the Bible to the Burmans in a popular and idiomatic form, that the work will never need to be repeated. This is the more remarkable when it is considered that Dr. Judson began with no helps whatever, and created his own grammars and dictionaries as he went along. It is however, true, that his varied and trying experiences in the early history of the mission gave him exceptional opportunities for acquiring a knowledge of the Burman language in all its uses, and doubtless his suffering at Ava and Oung-pen-la contributed in no small degree to his success in rendering the Word of God into the every-day tongue of the Burman people.

In 1838, a Burman Theological School was started in Moulmein, by Rev. Edward A. Stevens on his arrival in Burma. It was suspended from 1841 to 1844, during which time Mr. Stevens devoted himself to editing a monthly Christian journal for the Burmans, *The Religious Herald*. The Theological School was transferred to Rangoon in 1862, and to Insein in 1893, where all the work of training preachers for Burma is united in one Seminary. Dr. Judson started for America in 1845, in company with Mrs. (Sarah Boardman) Judson; but she found her last resting-place on the island of St. Helena. Dr. Judson's return to his native land, after an absence of thirty-three years, awakened the liveliest emotions among American Baptists, who had so long

regarded him as their representative in Burma, but had never seen his face. He was everywhere received with enthusiasm, although unable to address large assemblies on account of the loss of his voice, and on his return to Burma in 1846 was accompanied by a goodly re-enforcement for the missions.

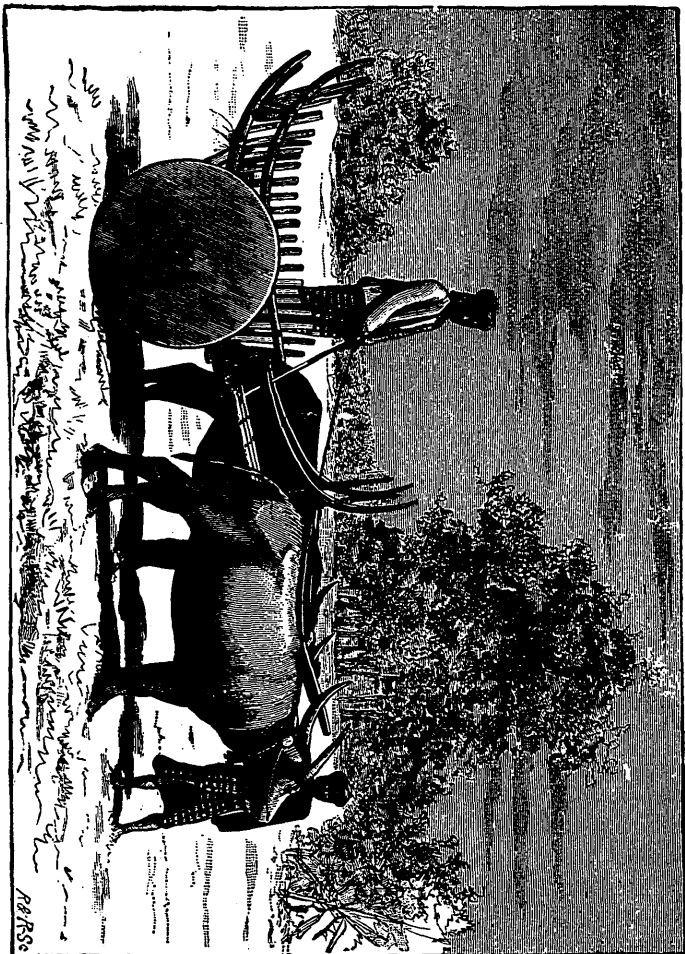
No missionary had been able to reside in the Burman dominions since 1836; but on his arrival Dr. Judson visited Rangoon, and afterward resided there for some months with Mrs. (Emily C.) Judson. But he was obliged to give up the attempt to renew the mission there, and returned to Moulmein in September, 1847, where he devoted himself to the preparation of his Burman and English Dictionary, in connection with his usual missionary labors. Large editions of the Burman Bible were printed, and the church in Moulmein grew in numbers and in Christian graces; regular contributions were taken by the church for benevolent purposes. The Burman Theological School, under Rev. E. A. Stevens, had eight students in 1846, several of whom had escaped from Burma Proper at the risk of their lives, in order to prepare themselves to preach the Gospel to their countrymen; 26,182 copies of various books and tracts were printed at the Moulmein press in 1847, containing 6,566,450 pages. The year 1847 is the first for which complete statistics of the Burman Mission are given separately from the Karen. At the end of that year there are given under the head of Moulmein, which included Rangoon, 7 missionaries to the Burmans; 7 female assistant missionaries; 16 native preachers and assistants; 4 churches; 11 baptized during the year, and (about) 200 church members; 3 schools, and 160 pupils. There were also in Arakan one missionary to the Burmans in that country; 10 native assistants, 2 churches, and 55 members, 15 having been baptized during the year; 2 schools and 42 pupils.

The active centre of the Burman Mission continued at Moulmein, Dr. Judson devoting his principal attention to

translation and the Burman-English Dictionary. Rev. E. A. Stevens was in charge of the Theological School, Rev. L. Stilson of the boarding school, while the great work of preaching the Gospel in widely extended districts was carried on by Rev. Jonathan Wade, Rev. T. Simons, Rev. H. Howard, and Rev. J. M. Haswell. Mr. Haswell also gave attention to the Talaings, formerly the ruling race of Burma, who were settled in the vicinity of Moulmein in considerable numbers. The printing press, in care of Mr. T. S. Ranney, sent forth every year large quantities of Christian literature, of school books and of Scriptures in Burman and Karen, as fast as they could be translated.

Rev. Adoniram Judson, D. D., the senior missionary of the American Baptist Missionary Union, and the pioneer of the Burman Mission, died at sea, April 12, 1850, when scarcely three days from Burma on a voyage to the Isle of Bourbon, for the benefit of his health. He was buried in the sea in latitude thirteen degrees north, and longitude ninety degrees east of Greenwich. At the death of Dr. Judson, the completion of the Burman-English Dictionary was intrusted to Mr. Stevens, and published in 1852, the English-Burman part having been completed by Dr. Judson, and published in January, 1850. For sixteen years, from 1836 to 1852, no missionary was able to reside permanently at Rangoon, where the Burman Mission was founded. Every attempt at the public preaching of the Gospel had been suppressed by the Burman authorities, and the natives who openly favored the missionaries were punished with fines, imprisonment, and death.

Attempts to re-establish mission work in Rangoon, by Dr. Judson, in 1847, and Rev. Eugenio Kincaid and J. Dawson, M. D., in 1851, were received with great favor by the people, but sternly repressed by the Burman authorities. Feb. 15, 1851, began the Second Burman War with England.



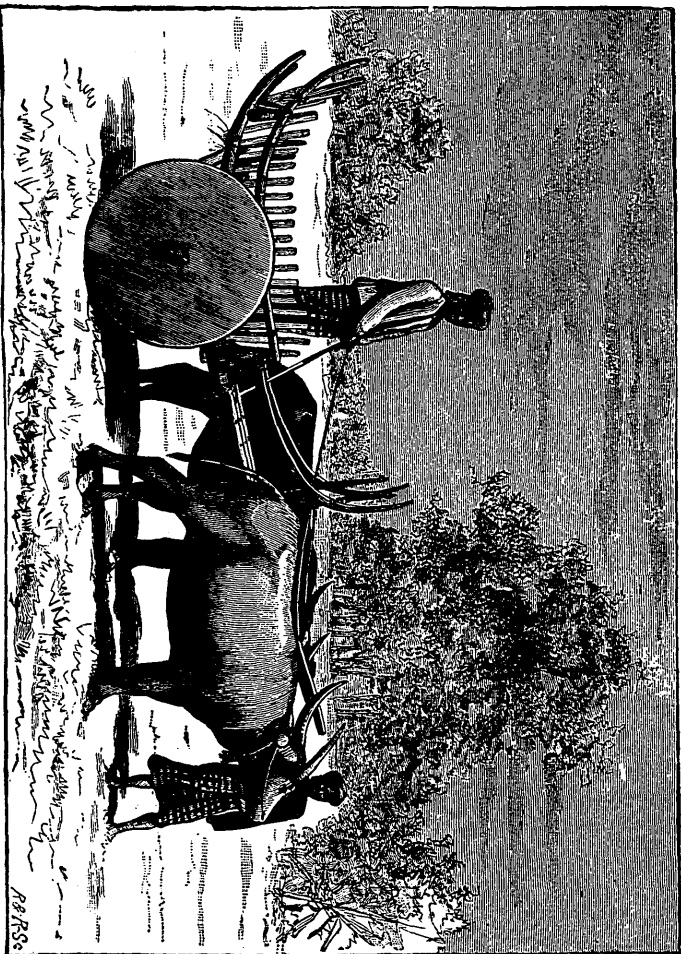
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Dec. 20, 1852, the Governor-General of India, by proclamation issued at Rangoon, declared "the Province of Pegu is now and shall be henceforth a portion of the British territories in the East." The boundaries of British Burma were thus settled as they continued until 1885, and a large additional territory was thrown open to the free access of the Burman Mission. This important event made necessary the immediate enlargement of the missions in Burma, and \$15,000 in addition to the usual sum were appropriated for enlarged operations and reorganization the first year. A deputation consisting of Rev. Solomon Peck, D. D., secretary of the Union, and Rev. James N. Granger, D. D., of Providence, R. I., left America in October, 1852, in anticipation of the important changes which must soon take place in the missions in Burma. Messrs. Kincaid and Dawson returned to Rangoon in the spring of 1852, soon after the capture of the city by the English, and resumed missionary labors. They found a small church of fifteen members which had survived the sixteen years of continuous persecution. Public services were held Sunday, June 20, and a hospital was fitted up by Dr. Dawson. The missionaries were well received by the people; books and tracts were in great demand, and opportunities for labor multiplied beyond their ability to fulfil.

A general Convention of all the missionaries in Burma met in Moulmein, April 4, 1853, and continued its sessions for six weeks, until May 17, at which the Executive Committee of the Missionary Union was represented by the deputation above mentioned. The present and prospective conditions of missionary labor in Burma were fully considered, and measures adopted which have had a decisive influence upon the missions in that country. The convention decided that Burman missions should be at once permanently established in Rangoon, Bassein, Henzada, Prome, Toungoo, and Shwegyin, constituted a publication committee for the

control of the Mission Press, consolidated the Tavoy Press with that at Moulmein, recommended increased attention to the oral preaching of the Gospel to the heathen in their own tongues, the ordination of a larger number of native pastors, and that schools should be strictly under missionary supervision, and used rather as a "means for Christian instruction, than of imparting a secular education." The establishment of Normal schools in the principal stations for training teachers and preachers was approved; the founding of other boarding schools, and the teaching of English in the mission schools, was discouraged. Some of the decisions of the Convention have been modified on subsequent experience, but it must always be regarded as one of the most important events in the history of missions in Burma, and its influence on the whole was beneficial. By its discussions and conclusions a great advance in the missions was made possible within a few years, which must otherwise have come about very slowly.

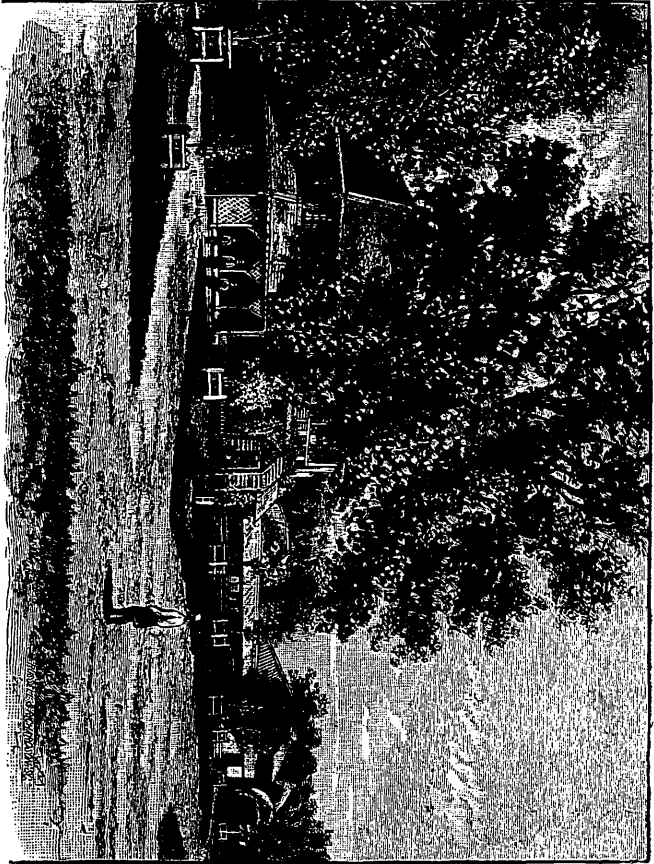
As missionaries were still excluded from the dominions of the king of Burma, Rev. Eugenio Kincaid began work in the city of Prome. The first three converts were baptized Feb. 22, 1854, and seventy within the year. The work has since expanded into one of the most successful of the Burman missions. The mission to Ava was not abandoned, but suspended. Early in 1856, Rev. Eugenio Kincaid and J. Dawson, M. D., visited Ava, where they were well received by the king, who sent a message to the government of the United States by Mr. Kincaid, which the latter came to this country to deliver. On his return, Messrs. Kincaid and Dawson visited Mandalay, and the king gave them land for a mission compound and offered to erect a house for them; but the obstacles to missionary labors in the Burman dominions reappeared, and no missionary ever established a permanent mission in the dominions of the native king of Burma.

The fine brick chapel at Rangoon which had been seven years in building, and cost *Rs.* 10,000, was dedicated Oct. 30, 1859, and was almost entirely paid for by the residents of the city. This encouraging indication of progress was followed in 1860 by the baptism of forty converts, and the formation of the Rangoon Burman Missionary Society. The first Burman Association met the same year at Thongze, to which place Mrs. M. B. Ingalls had begun to devote special attention, and where she removed in 1861. An unusual interest in Christianity among the Burmans was reported from Rangoon, Bassein, Henzada, and Prome.

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A MISSION SCHOOLHOUSE



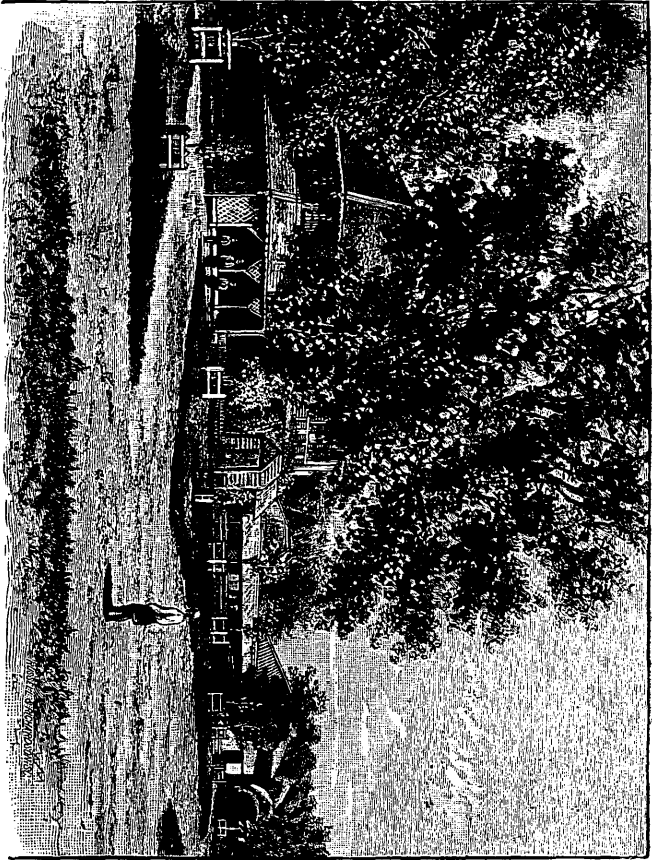
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well, who thus became a pioneer in the enlarged mission school work now under the special patronage of the Woman's Missionary Societies. An extended tour into Burma Proper was made by Rev. A. T. Rose, of the Burman Mission, and Rev. J. N. Cushing of the Shan Mission. They penetrated far into the country northeast of Mandalay, and were everywhere received with favor.

In the annual report of the Missionary Union for 1868 is found the first systematic attempt to collect the statistics of the missions in Burma which had been made for many years. The following statistics of the Burman Mission in 1867 will well illustrate the progress which has been made from the first feeble beginning:—

Stations.	Missionaries.	Ordained native Preachers.	Unordained native Preachers.	Churches.	Baptized in 1867.	Members.	Pupils in Schools.	Contributions in Rupees (=45c.)
Rangoon	5	1	10	1	14	206	61	478
Maulmain	5	1	7	2	13	138	246	552
Bassein	2	3	3	6	74	30	*
Henthada	2	3	4	56	44	*
Prome.....	6	6	4	3	15	215	217	544
Tavoy.....	2	1	5	60	
Thongzai.....	2	1	2	2	2	86	*
Total.....	24	9	26	15	54	780	658	1,754

* Not reported.

In 1869, fifty years from the baptism of the first Burman convert, the number of members in Burman Baptist churches was nine hundred and eighty-five.

For many years Rev. E. A. Stevens had maintained, in connection with other duties, a class for the instruction of Burman preachers, first at Moulmein, and then at Rangoon. The need of more systematic arrangements for the theological training of Burmans had long been felt, and on representations from the missionaries, the Executive Committee authorized the establishment of a Burman Literary and Biblical School at Moulmein; but the plan was never carried into effect, and Dr. Stevens continued his personal labors in this direction. In this work he was followed by Rev. A. T. Rose, D. D., at Rangoon, and later by Rev. W. F. Thomas. With the growth of the Burman Mission this work has become increasingly important, and has now been united with the same work for all races in Burma at the Seminary at Insein.

After a service of more than fifty years as superintendent of the Mission Press in Tavoy, Moulmein, and Rangoon, Rev. Cephas Bennett retired from this position in 1881. In the last year of his labors in this connection, there were printed 18,000 copies of Scriptures, books, and tracts, containing 3,236,000 pages. The good done through the Press while under his care will only be known in the great day when all things shall be known. He was succeeded by Mr. Frank D. Phinney.

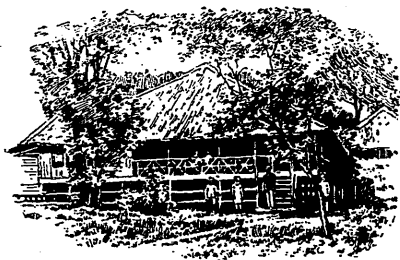
In December, 1885, occurred the third and final war between the English and the native power of Burma. It was short and decisive. Mandalay, the capital of the Burman Empire, was captured. Thibaw, the last representative of the Burman dynasty, was made a prisoner and exiled to Madras, and the whole of Upper Burma was added to the British Empire of India, making the English conquest of the country complete. This opened the way for a large and rapid increase of the missionary work, and threw the responsibility upon the

Baptists of America to enter the doors which were thus thrown open before them. Missionary work, begun in Bhamo in 1877, had been carried on with frequent interruptions and little success, and about a year before the war the missionaries had been wholly driven from Bhamo by an invasion of Chinese, Shans, and Kachins, who captured the city. Immediately after the capture of Mandalay, missionary work was opened in that city and has been firmly established and continued with success. A fine church has been erected as a memorial to Adoniram Judson, who suffered so greatly at various spots within sight of its tall and graceful spire. The work at Bhamo was also resumed and has been carried on with efficiency and success under the leadership of Rev. W. H. Roberts, the efforts there being chiefly directed towards the Kachins and the Shans. Stations in Upper Burma have also been opened at Myingyan, at Sagaing opposite the ancient site of the old Burman capital of Ava, and at Meiktila, the sanitary headquarters of the military forces of Upper Burma.

The conquest of Upper Burma by the British not only prepared the way for enlarged work of missions among the Burmans, but has thrown open the country of various subordinate tribes and peoples. The whole of the Shan country is under British power and influence. Opportunity is afforded for mission work among the Kachins and Chins, and the way opened to realize the early dream of the missionaries that the time would come when the missions in Burma and those in Assam would be united. This is now being accomplished by the establishment of a mission station in Ukrul in Manipur, and the missionaries in Burma and Assam, in their farthest missionary travels, are rapidly approaching each other.

Since the dethronement of Thibaw, who was regarded as the head of Buddhism, the priesthood of that religion has become demoralized in Burma, and Christianity has made more rapid progress among the Burman people than ever

before. The Burman converts in the Baptist churches in Burma now number nearly three thousand and work is carried on among this people in sixteen different stations. The history of the mission to the Burmans has been lighted by heroic endurance and steadfast perseverance, and, until recently, shadowed by violent opposition, persecution, and superstitious bigotry. The temporal power of the Burman Empire is forever eclipsed, the confidence of the Buddhist priesthood in the supremacy of their faith is overthrown, and their influence over the people is shattered. The mountains of difficulty which have so long hindered the progress of the Burman Mission are being levelled and the valleys of sorrow filled up, and a way is prepared for the progress of the King of Glory among the proud, superstitious, and bigoted Burmans, along which his chariot is even now coursing with increasing rapidity. The light of Asia is becoming dim before the dazzling splendor of the Light of the World, and with the increasing commercial prosperity in Burma and its enlarged political importance as a fully accredited province of the British Indian Empire the gates are open for the full entrance into Burma — the earliest mission ground of American Baptists and the scene of its most heroic services and sufferings — of the King of kings and Lord of lords.



BURMA AND THE KARENS

THE population of Burma is about 8,000,000, made up of of various races. It is the most prosperous province of India. Its territory is diversified, generally fertile, and well watered. The internal commerce is extensive and the foreign trade is large and profitable. The principal exports are rice and teak timber. The prevailing religion is Buddhism, and the people are free from the iron fetters of caste which bind their neighbors across the Bay of Bengal. Social life in Burma is therefore freer and more comfortable than in India, education is more general, and wages are more than three times as high.

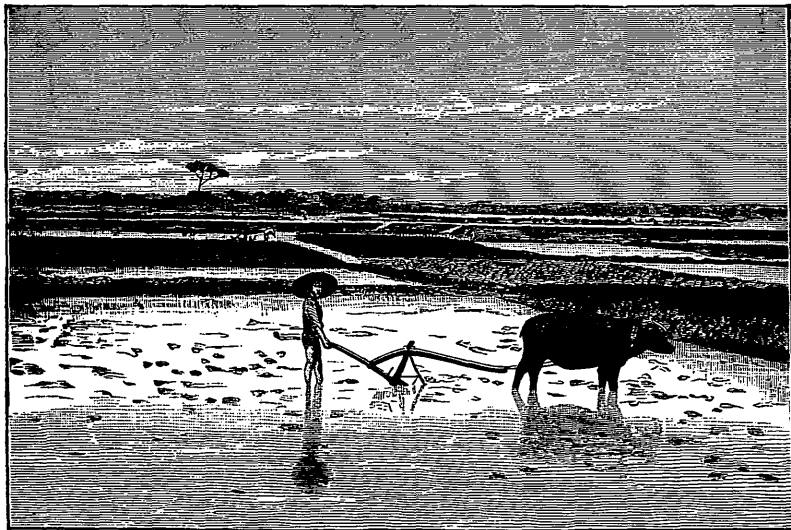
At the beginning of authentic Burman history the lower part of Burma was held by the Talaings or Peguans. These were conquered by the Burmans, about two hundred years ago, who held all Burma until it was taken from them by England. Within the limits of Burma there are said to be as many as forty-seven different races, which are scattered over the country, often mingling closely together in both town and country.

The KARENS are divided into several tribes, using as many different dialects. Some of these resemble each other so much that communication between them is not difficult,



CHRISTIAN KAREN SCHOOL GIRLS

and in mission work the same books may be used ; while others are so dissimilar that it requires close scientific observation to detect the resemblances. In general, the Karens are small of stature, but well proportioned, and of a quiet and peaceful disposition. It is supposed that they originally occupied the hills of Burma, but as many are now found upon the plains as the mountains. They usually depend upon agriculture for their subsistence. The Karens say that they



RICE CULTIVATION IN BURMA

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lost tribes of Israel ; but this has never been fully established, and probably never can be. The terms White, Red, and Black Karens, which are frequently met with, come from variations in the color of the dress of different tribes. The Karens number 663,657 in Burma, and are numerous in the Shan States. They also extend over into Northern Siam. Many are of the opinion that all the hill tribes of Burma, Assam, Western China, and Southern Tibet are more or less closely related, and are branches of one original stock. In religion, they are generally spirit or demon worshippers, and are very superstitious ; but they do not seem to be so firmly attached to their religion as the Burmans. Buddhism, as well as Christianity, is gaining many converts from their ranks.

The Sgaw Karens are perhaps the most numerous of the Karen tribes. They live chiefly in the southern part of Lower Burma, but are found as far north as Prome and Toungoo, and even over in Northern Siam to the east of Zimmai. The Pakus are found in the southern portion of the Toungoo district. The Maunephghas are east of Shwegyin.

The Pwos are found in the extreme southern part of Lower Burma, occupying substantially the same territory as the Sgaws, with whom they constantly intermingle. They are a little more muscular, and of more settled habits than the Sgaw Karens, and more Burmanized. The Bghais inhabit the country northeast of Toungoo. They are wilder and more fierce in their habits than other Karen tribes, and the country in which they live is very mountainous. The construction of their dwellings is peculiar, each village consisting of a single house, built like a bazaar, with rooms on each side of a walk which runs the whole length of the building. The Red Karens are supposed to number more than two hundred thousand, and occupy a distinct country northeast of Toungoo and running into the Shan States. The Burman king made many efforts to conquer them ; but they still maintain their independence under native chiefs, who rule the two or three districts into which their country is divided. They are the most fierce and warlike of the Karen tribes, and seem to have held to the Karen religion in its purity. All the Karens

believe in one God, who is good, but who has little to do with the world at present. They also believe in spirits, good and bad, and in a personal devil, who is the author of all the evil and suffering of life. This devil and evil spirits are the principal objects of their worship, as they think thus to appease them, and so avoid the harm they might inflict. God and



A RED KAREN VILLAGE

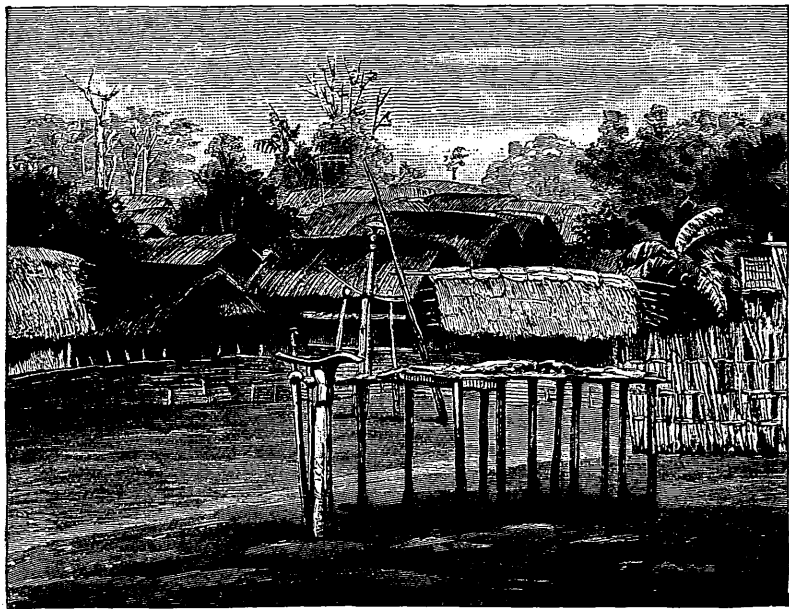
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THE KAREN MISSION.

GEORGE DANA BOARDMAN was sent out as a missionary to the Burmans, and reached Amherst early in 1827 ; but after a short residence there and at Moulmein, he removed to Tavoy with Mrs. Boardman, in April, 1828. At that time there was living in his family a convert, who had formerly been a slave, but whose freedom had been purchased by the missionaries. He was a Karen, and his name was Ko Thah-byu, afterward known as the "Karen apostle." He was baptized at Tavoy, May 16, 1828. Many of his people were brought to Mr. Boardman by Ko Thah-byu, and showed unusual susceptibility to religious impressions. In a journey into the interior, large numbers were found who received the Gospel with gladness, and applied for baptism, but Mr. Boardman thought it wise to defer the ordinance until another visit. He passed two years in Tavoy and vicinity, preaching the Gospel to the Karens, interrupted only by one short absence in Moulmein, occasioned by a quickly suppressed rebellion among the Burmans of Tavoy, and another on account of the state of his own health, in the spring of 1830. On Dec. 20 of that year, eighteen Karens were baptized, which increased the membership of the church to thirty-seven. Mr. Boardman's health was now rapidly failing, but he decided to make a trip into the interior with Rev. Francis Mason, who had come to assist in the Karen work. Feb. 9, 1831, he witnessed the baptism of thirty-four Karens by Mr. Mason. The party then started on their return to Tavoy, but Mr.

Boardman died in the arms of his wife, Feb. 11, 1831, before they reached their home.

Through the labors of Mr. Mason and others, the Gospel was widely spread among the Karens in the Tenasserim provinces, and many converts were baptized; but many obstacles to the perfecting of the converts in Christian life presented themselves through their intimate association with the heathen. In 1832, it was, therefore, resolved to attempt the gathering of the converts into Christian villages; this was made possible by the somewhat nomadic habits of the Karens, and the plan then adopted has been pursued to a considerable extent in the Karen Missions since that time. In this same year, Mr. Wade reduced the Karen language to written form, and the first Karen books were printed, being a spelling-book and a Karen poem which had been preserved in the oral traditions of the people, which was found to contain a story of the Creation, agreeing in many particulars with the Mosaic record. Being free from the superstitions of Buddhism, and having traditions which taught them to believe that a new religion would be brought to them by a white foreigner from over the sea, which they should receive, the Karens proved much more accessible to the truths of the Gospel than the Burmans. At the end of 1833, two hundred and ninety-two Karens had been baptized, of whom one hundred and eighty-seven were in the Tavoy district, and the number of Karen converts rapidly multiplied, many being pupils in the schools which were established in connection with each mission. At the establishment of the Theological School in Tavoy, of the seventeen students, twelve were Karens.

An important event in the Karen Mission was the arrival of Mr. and Mrs. Vinton in Rangoon, in October, 1836, they having reached Moulmein from America the year before. As yet, little work had been done among the Karens in Pegu. Ko Thah-byu had travelled through the country preaching the

Gospel to his people, and on the first visit of the missionaries, one hundred and seventy-three converts won through his preaching were baptized. All through the district the Gospel was received by the Karens with eagerness. The cessation of mission work among the Burmans in the Rangoon and the Pegu district, caused by the civil war in 1837, did not affect the Karen work. Rev. E. L. Abbott, who had reached Burma in 1836, visited the districts of Maubee and Pantanau, and also Bassein, where he was received with gladness, and gained a number of converts, one of whom was a young chief of unusual intelligence and earnestness. Although the missionaries were compelled to abandon the dominions of the king on account of the prospect of war between Burma and England, multitudes of Karens heard the Gospel from the lips of this young chief, and in 1839 it was reported that one thousand persons were waiting to be baptized. Being unable to reside in the territory of the king of Burma, Mr. Abbott proceeded to Sandoway, Arakan, where he arrived March 17, 1840. As soon as word of his location at that place reached the Karens, they flocked across the mountains in multitudes to hear the Gospel and be baptized. The passes were jealously guarded by the Burmans, but so many of the four thousand professing Christians in the Burman dominions escaped into Arakan, that the Burman governor ordered that they should be allowed to worship "their God," in order to prevent the persecuted Karens from emigrating in a body to Arakan. In five years, more than three thousand were baptized by Mr. Abbott or the native preachers under his direction, many of whom were in Burma Proper. The Karens endured the persecutions to which they were subjected with fortitude, and refused to give up their faith. Those who went to Arakan were ravaged by cholera, and the condition of this people, oppressed and decimated by cruelty and disease, was pitiable in the extreme.

In the Moulmein and Tavoy Missions the work among the Karens had also been carried on with great success. Around Moulmein there were seven Karen sub-stations, and of the four hundred and fifty-four church members in this mission in 1840, the great majority were Karens, while in the Tavoy district there were four hundred and seventy-three church members, only a few of whom were Burmans. At Mergui were also eight out-stations, six churches, and one hundred and thirty-one members, nearly, if not all, Karens. In 1843 the New Testament was printed in Karen, and the Karen journal, the *Morning Star*, was begun in Tavoy. It was afterward removed to Rangoon with the mission press, where it is still continued. The management of the East India Company, which had driven Mr. and Mrs. Judson from their territories on their first arrival in India, had now become favorable to missionary operations, and since their entrance into Burma on the British conquest, had promoted in many ways the work of the missions, especially in assisting the mission schools among the Karens, which were justly regarded as an efficient means of civilizing as well as Christianizing this wild and timid people.

The churches among the Karens had now become so numerous, that a well-established seminary had become a necessity, in which pastors could be trained for these rapidly increasing churches, and also evangelists to carry the Gospel to the Karens, who seemed everywhere waiting but to hear the Gospel in order to receive it. Rev. J. G. Binney, pastor of the Baptist Church at Savannah, Ga., was accordingly invited to go out to take charge of this important work. He began the school in Moulmein, in 1846. It was afterward removed to Rangoon, and later to Insein, where it is now under the care of Rev. D. A. W. Smith, D. D. Mr. Abbott visited the United States in 1845, where his accounts of the marvellous work at Sandoway, in Arakan, and in the southwestern

districts of Burma, aroused the greatest interest. He returned in 1847, to find that the two ordained Karens had baptized eleven hundred and fifty converts during his absence, and the thirty-six native preachers reported twelve hundred converts as awaiting baptism.

The Karen Theological Seminary, begun by Rev. J. G. Binney, at Moulmein, in the spring of 1846, at the end of that year had grown to a school of thirty-six pupils, most of whom were from the Burman dominions, and came to Moulmein through many difficulties; a school for native preachers was also opened by Mr. Cross, at Tavoy. More than one thousand Karens were baptized in the district about Rangoon in the last half of 1846, all by native preachers. At the close of 1847, we have the first statistics of the Karen Mission, separate from the Burman, as follows. The field of the Sandoway Karen Mission was almost entirely in the Bassein district of Burma Proper.

	Stations.	Out-stations.	Missionaries.	Female Assistants.	Native Preachers and Assistants.	Churches.	Baptized.	Members.	Schools.	Pupils.
Moulmein	1	21	5	6	30	10 (?)	106	1,800 (?)	2	65
Tavoy	2	13 (?)	4	4	18 (?)	11	37	770	3	84
Sandoway	1	5	2	1	31	30 (?)	(?)	3,523
Total	4	39	11	11	79	51	143	6,093	5	149

Although much less missionary labor had been devoted to the Karens than to the Burmans, there were 6,093 church

members among the former, and only about two hundred among the latter. Dr. Francis Mason said, "I presume I have preached the Gospel to more Burmans than Karens; and looking at the results, I find I have baptized about *one* Burman to *fifty* Karens. The reason of the great difference in these



CHRISTIAN KARENS

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districts of Burma, aroused the greatest interest. He returned in 1847, to find that the two ordained Karens had baptized eleven hundred and fifty converts during his absence, and the thirty-six native preachers reported twelve hundred converts as awaiting baptism.

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Gospel, while the out-castes, upon whom Hinduism has but little hold, have been converted in large numbers. With all the labors among Mohammedans, there are less than ten thousand converts to Christianity, but the people of many of the South Sea Islands have become Christians in a body.

The Karen converts, from the first, showed a rare spirit of liberality. Rev. Cephas Bennett, writing from Tavoy, in 1848, estimates that the Karen Christians of that district were giving more than twice as much in proportion to their ability as the Baptists in America. The Karen churches connected with the Sandoway Karen Mission, which were chiefly located in the Bassein district of what was then Burma Proper, were reported as having nearly all built themselves houses of worship. Some churches already entirely supported their own pastors, and in 1848, forty native assistants were supported at a cost of only six hundred rupees to the mission funds. The report of 1850 says, "This system of self-support is working well; and did the Burman government and their own mode of life permit the Karens to congregate together in villages of moderate size, they would soon, it is believed, not only support their own pastors, but aid in sending the Gospel to the heathen around them." This they began to do a few years later, under the encouragement of more prosperous circumstances, and have ever since continued. At their meeting in 1848, the Karen pastors of the Bassein district resolved that they would relinquish all assistance from mission funds, and depend wholly upon their churches; a rule which has been adhered to in that mission to the present time.

The second edition of the Sgaw Karen New Testament, carefully revised by Rev. J. H. Vinton, and corrected by Dr. Francis Mason, with the help of suggestions from Rev. Jonathan Wade and Rev. E. L. Abbott, was printed in July, 1850, at Moulmein, and was a great improvement on the first

edition. The printing of the Sgaw Karen Old Testament and Pwo Karen New Testament was undertaken at the Tavoy printing press, in charge of Rev. Cephas Bennett. The Sgaw Karen Scriptures were completed in 1853. Much other Christian literature was also printed for the Karens.

The first meeting of the Tavoy Association was held at Pyeekhya, early in 1850, and an adjourned meeting met at Mata, Dec. 30, and continued until Jan 8, at which all the churches of the Tavoy and Mergui provinces were represented by delegate or letter, except one. The business was largely conducted by the native brethren, and great advantage was gained from the discussions. Two evangelists were appointed to labor among the heathen permanently, and six during the dry season. At the annual meeting of the Sadoway Karen preachers, from Dec. 11 to 16, 1850, beside other business of importance, a "Karen Home Mission Society" was formed, to be entirely under the direction of the Karens. Three missionaries were appointed to be supported by the society; and the determination was expressed to pursue the work until "every Karen family shall have seen the light of God."

From 1836, no missionary had been permitted to reside in the Burman dominions, and the work among the Karens of the Rangoon district had been carried on chiefly by means of native preachers, with occasional visits from missionaries, as opportunity offered. Great numbers were converted and baptized, even under these unfavorable circumstances, and the persecutions which were suffered were endured with great fortitude and constancy. In 1851, encouraged by temporary favor shown Messrs. Kincaid and Dawson by the government at Ava, Rev. J. H. Vinton removed from Moulmein to Rangoon, and was received by the Karens with joyful demonstrations. The period of the second Burmese war in 1852 brought great suffering upon the Christian Karens, but its

conclusion at the close of that year ended their sorrows, and the Rangoon Karen Mission came forth from its early trials to a career of abundant prosperity, which has continued to the present time.

The severity of the Burmans against the Christian Karens of the Bassein district drove them to Arakan in such large numbers, that a great loss in revenue resulted; and the government, while allowing no missionaries among them, found it necessary to order that persecutions should cease, and sought to win back to their homes those who had emigrated. This comparatively favorable condition of affairs lasted till the second war between the English and Burmans was declared, Feb. 15, 1852. The Karens were correctly suspected of sympathizing with the English, and during the continuance of the war suffered beyond expression from the horrible cruelties of the Burmans. On the conquest of the district, the English recognized the claims of the Karens to protection, appointed the "young chief," already referred to, as their chief magistrate, and took measures to promote their comfort and security. Rev. E. L. Abbott and Rev. H. L. Van Meter arrived in Bassein, July 12, 1852, and that city soon became the centre of the Karen Mission, which had before had its headquarters at Sandoway in Arakan.

At the meeting of the General Convention of all the missionaries in Burma, held at Moulmein, from April 4 to May 17, 1853, a deputation from America was present, consisting of Rev. Solomon Peck, D. D., foreign secretary of the Missionary Union, and Rev. James N. Granger, D. D., of Providence, R. I. The decisions of this Convention were of the greatest importance, and have exercised a positive influence upon the missions in Burma to the present time. The immediate establishment of new and permanent Karen stations at Rangoon, Bassein, Henzada, Toungoo, and Shwegyin was authorized, at all of which large results have since been real-

ized. Mergui was abandoned as a principal station, the work of that district to be under the missionaries at Tavoy. The Karen press at Tavoy was removed to Moulmein, and consolidated with the press there, under a publication committee, so making one mission press for all Burma,—an arrangement which has since been continued with advantage. The ordination of a larger number of native preachers among the Karens, and greater attention to oral preaching of the Gospel to the heathen, as the divinely appointed method of evangelization, were recommended. Primary schools were to be as far as possible self-supporting, and under missionary supervision; normal schools were to be established at the principal stations, for training teachers and preachers. Other boarding schools, and the teaching of English in mission schools, were discouraged, and the continuance of a general Karen Theological School at Moulmein, for all Burma, was approved. Radical changes were thus introduced into the conduct of missions in Burma, some of which it has been necessary to modify on experience, but the Convention, as a whole, was the means of a great advance in the missions, and gave an impetus to the work which is still operating beneficially.

The opening of each of the five new Karen stations in 1853 was attended with signal blessings. In the Rangoon district, the work of God spread in all directions among the Karens. Twenty churches were formed, and more than one thousand baptized the first year. At the annual meeting of the Bassein Karen Mission, six hundred and forty-four baptisms were reported, and it was decided that "For preachers, pastors, and ordained ministers, we shall expend no more of the money of our American brethren." Five hundred and seventy-seven were baptized the first year in the Shwegyin Mission, nearly all by one Karen preacher, Sau Doomoo, and six churches were formed. Around Henzada, Rev. B. C. Thomas found a large Karen population, from whom he

received a cordial reception; one hundred and fifty were baptized the first year of work, and from Toungoo an immense number of Karens were found to be accessible. Dr. Francis Mason was able only to open the work under favorable circumstances, when he was compelled to return to America on account of his health. He left the infant mission to the efficient care of Sau Quala, who baptized the first two converts in January, 1854, and more than two thousand the first two years. The Karen Theological Seminary continued at Moulmein until 1859, under the care of Rev. Jonathan Wade, D. D., increasing in importance and usefulness with the rapid growth of the Karen missions; and in 1858, the principles of self-help had made considerable progress among the Tavoy, Toungoo, Shwegyin, and Henzada Karens, while in the Moulmein Karen Mission the Christians seemed to desire help from the missionaries in temporal as well as religious affairs.

In 1850, Rev. J. G. Binney, D. D., resumed the care of the Karen Theological Seminary, which was then removed to Rangoon, and Dr. Wade began to devote his whole attention to preparing commentaries and theological works in the Karen language, of which there was felt to be a pressing need, owing to the rapid growth of the Karen churches, and the consequent increase of native preachers. In the Toungoo Mission alone, one thousand ninety-six Karens were baptized in that year, and the limits of the work were extended to the borders and even into the country of the Red Karens. The first printed book in the Red Karen dialect was a tract issued from the press in Moulmein in 1860. Owing to the diminished receipts of the Missionary Union during the years of the Civil War, the mission work in Burma could not be extended as fast as the growing interest demanded. Native preachers could not be supplied to fill the numerous requests, and partly owing to unusual sickness among the missionaries, the

stations of Tavoy and Shwegyin were left without resident missionaries for several years; the injurious effects of this deprivation are felt in these fields to the present day.

Although the results of the Convention held at Moulmein in 1853 were generally beneficial, the principles regarding the conduct of mission schools, adopted by the Executive Committee, on recommendation of the deputation from America, were not acceptable to a number of the missionaries, nearly all of whom were laboring in the Karen work. The rules adopted, with other complications, resulted in the resignation of several missionaries, and the separation of the Rangoon and Bassein Sgaw Karen Missions from the Missionary Union, for seventeen years in the former case, and thirteen in the latter. After a trial of thirteen years, experience showed that the principles adopted on the conduct of mission schools were too stringent in some directions, and, while still placing the chief stress on oral preaching of the Gospel as the principal work of a missionary, greater latitude was permitted in establishing and maintaining schools, as the best judgment might show to be most beneficial in the various stations. In 1867, two ladies were appointed specially for the work of teaching: one of whom was Miss Isabella Watson to the Sgaw Karen school at Bassein, one of the two pioneers in the enlarged school work in the missions, now under the special patronage of the Woman's Missionary Societies. In 1867, the statistics of the Karen Missions stood as follows:—

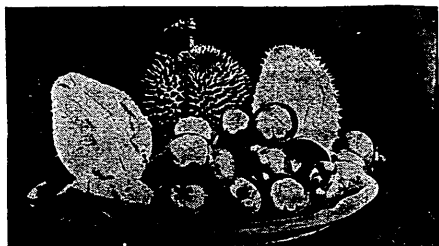


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Stations.	Missionaries.	Ordained native Preachers.	Unordained native Preachers.	Churches.	Baptized in 1867.	Members.	Pupils in Schools.	Contributions in Rupees (= 45c.)
Rangoon	2	7	55	46	39	2,812	1,263	959
Bassein	5	18	93	71	202	6,374	1,005	14,911
Henthada	2	9	61	65	165	1,583	330	2,673
Moulmein	8	18	15	28	831	283	920
Toungoo	4	7	58	108	545	4,958	657	1,369
Shwegyin..	2	3	11	15	57	863	142	*
Tavoy.....	2	5	13	18	60	833	179	602
Total	17	57	309	338	1,096	18,254	3,859	21,434

* Not reported.

The Bassein Sgaw Karen Normal and Industrial Institute was established in 1858, by Rev. J. S. Beecher, then laboring under the auspices of the Free Mission Society. The Karens paid for the school buildings, costing about two thousand dollars, and the government granted ten acres of land at the top of "White Book Hill" (Sahbyugon), to be free from taxes "so long as it shall be used for *bona fide* mission purposes." In the spring of 1866, Mr. Beecher, on account of failing health, was compelled to leave Burma, never to return. And at the urgent request of the Sgaw Karen pastors of Bassein, Rev. B. C. Thomas was transferred to the care of that mission. Mr. and Mrs. Thomas had accomplished a great work among the Karens of Henzada, and conducted

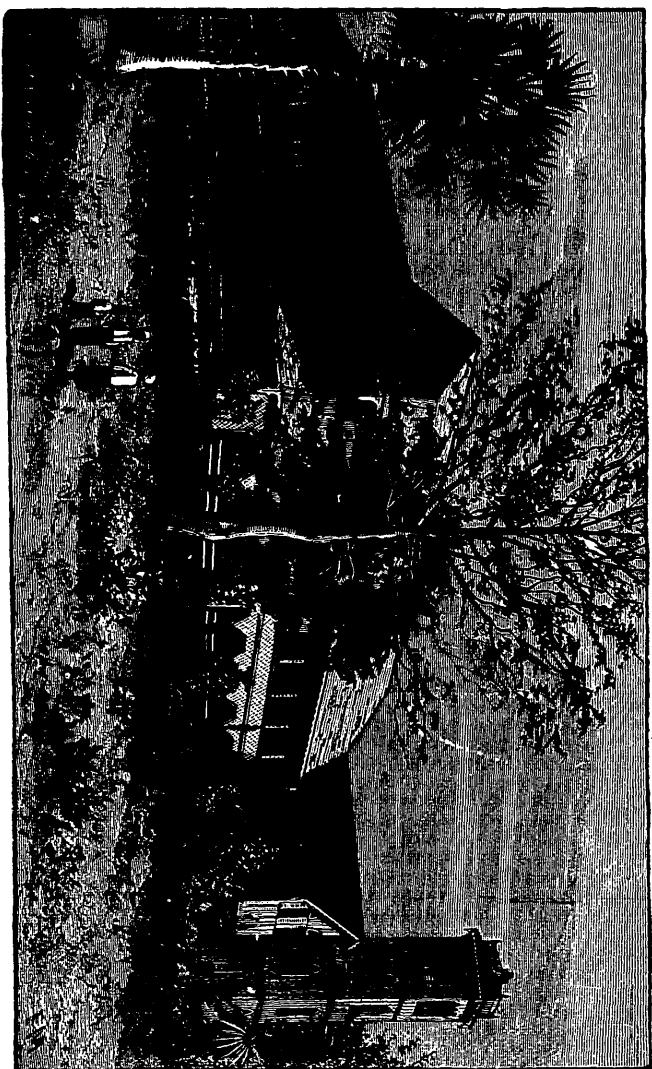
the affairs of the important work in Bassein with wisdom and devotion, until their departure for America, in 1867, on account of the health of Mr. Thomas. Worn out by his long and arduous labors, he died the day after reaching New York. The question of a proper provision for the Bassein Sgaw Karen Mission was a difficult and pressing one, but after full correspondence, the Executive Committee arrived at a decision at a special meeting, Oct. 26, 1867, and made the first use of the Atlantic cable to announce the result to the missionaries in Burma, "Carpenter transferred to Bassein, and Smith to Rangoon." The dispatch was delivered to the convention assembled at Bassein in three days after leaving Boston, and brought relief to anxious deliberations. Rev. D. A. W. Smith, who had been at Henzada, and was thus transferred to the Karen Theological Seminary, soon returned to his mission field at Henzada. Rev. C. H. Carpenter was taken from the Seminary to the Sgaw Karen Mission at Bassein; fitted by both temperament and ability, he successfully continued the work in the lines of Abbott and Beecher.

The year 1871 was signalized by three events of high import to the interest of the Karen Mission: The reunion of the Rangoon Sgaw Karen work with the Missionary Union, and the appointment of Rev. J. B. Vinton as a missionary; the reconciliation of nearly all the alienated Karen churches of the Toungoo district, and the reappointment of Rev. Francis Mason, D. D.; and the formation of the Woman's Baptist Foreign Missionary Societies, having headquarters at Boston and Chicago, as auxiliary to the Missionary Union. While the latter event is related to all the fields of the Union, it has special significance for the Karen Missions, since it is among this people that the school work, the support of which has been chiefly assumed by the Woman's Societies, has been most extended. The Rangoon Baptist College, the establishment of which had been authorized in 1871, was

finally opened May 28, 1872, under the care of Rev. J. G. Binney, D. D., and Rev. John Packer. Dr. Binney also continued as president of the Karen Theological Seminary, the two institutions being near each other. The following year, Rev. C. H. Carpenter, just returned from a visit to America, was appointed president of the college, where he continued until March, 1875, when he returned to his old field at Bassein, and Rev. John Packer was appointed president of the college. On the return of Dr. Binney to America, in 1876, Rev. D. A. W. Smith assumed charge of the Theological Seminary at Rangoon. This appointment continues unchanged.

In 1878, fifty years from the baptism of the first Karen convert, Ko Thah-byu, the number of members in the Karen Baptist churches in Burma was 20,007. This jubilee of the Karen Mission was celebrated at Bassein, May 16 (the fiftieth anniversary of Ko Thah-byu's baptism), by the dedication of the Ko Thah-byu Memorial Hall, for the use of the Bassein Sgaw Karen Normal and Industrial Institute, and accommodating three hundred boarding pupils. This, with other auxiliary buildings, was built entirely at the cost of the Bassein Karens, and on the day of dedication, the building fund had reached the sum of Rs. 42,342-3 or about \$22,000, and all debts were paid. During that year the contributions of the Bassein Sgaw Karens, for all religious and educational purposes, amounted to more than Rs. 50,000. In addition to their usual annual contributions, they have since raised an endowment fund for the Institute, which is invested in the United States, and in 1893 amounted to \$13,669.50. The total contributions to their building fund made by this people was \$30,479.78.

From the time of the formation of the Burma Baptist Convention in 1865, repeated attempts had been made toward the evangelization of the Karens in Siam, by American and native missionaries, but nothing of a permanent character

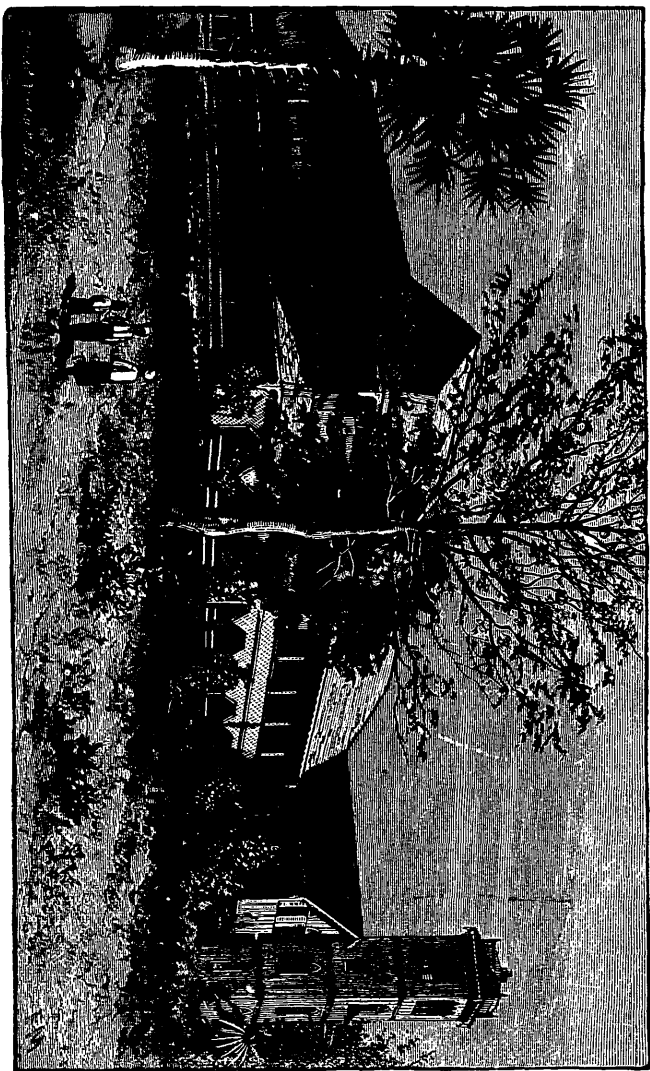


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was effected until 1881, when an expedition under Rev. David Webster and Rev. Walter Bushell, with several native preachers, penetrated into the Laos country of Northern Siam, beyond Chiangmai (Zimmai), and found considerable communities of Karens in the Lakon district; ready to receive the Gospel. They baptized seventy and formed three churches. The missionaries soon returned to Burma, leaving several native preachers to carry on the work, several of whom had their families with them; but within a year or more, all the preachers except one returned to Burma, and the work among the Karens of Northern Siam has been discontinued. Their numbers are so small and so widely scattered that mission work among them is very difficult. In 1883 the completed translation of the Bible into Pwo Karen, the work of Rev. D. L. Brayton, assisted by his daughter, Mrs. A. T. Rose, was issued from the mission press at Rangoon, and put into general circulation, thus giving the entire Word of God to all the Karens in Burma. The scope of the Karen Theological Seminary was enlarged in 1894, so as to admit representatives of all races in Burma, and Rev. W. F. Thomas was added to the faculty. In 1895 Rev. F. H. Eveleth was called from Sandoway to have charge of the Burman department in the seminary, Mr. Thomas proposing to open an English department after visiting America.

The American Baptist mission to the Karens of Burma is justly regarded as one of the most illustrious of the miracles of modern missions. In the readiness with which the gospel has been received, in the large number of converts gathered, and in the development of self-supporting, self-directing, and self-propagating churches, the mission stands conspicuous among all missionary efforts in the world. At the present time there are more than five hundred Baptist churches among the Karens, of which about four hundred are entirely maintained by the Karens themselves, and the converts num-

ber nearly thirty-three thousand, with a large and orderly Christian community numbering nearly a quarter of a million. From a timid, scattered, wild, and oppressed people, the Karens have advanced, by the influence of Christian missionary work, to a condition of prosperity, self-reliance, and independence. These splendid results have been realized not only in the Christian community itself, but in a degree among the whole Karen people of Burma. After the conquest of Upper Burma by the British, and the scattering of the native Burman army, large numbers of these disbanded soldiers formed themselves into organized companies of robbers or dacoits, which carried murder and destruction throughout the country. Against these wild and rapidly moving bands the trained British soldiers were almost useless. In this emergency the government called upon the Karens, and these people, formerly timid and retiring, led and encouraged largely by Christians, pursued the wild bands of dacoits to their retreats in the mountains and forests, dispersed them, and restored the country to comparative order. The order of the British authorities that no natives should be allowed to carry arms was rescinded in favor of the Karens, and their loyalty and efficiency as police so highly commended itself to the government that a large part of the police duty of Burma is now in the hands of the Karens.

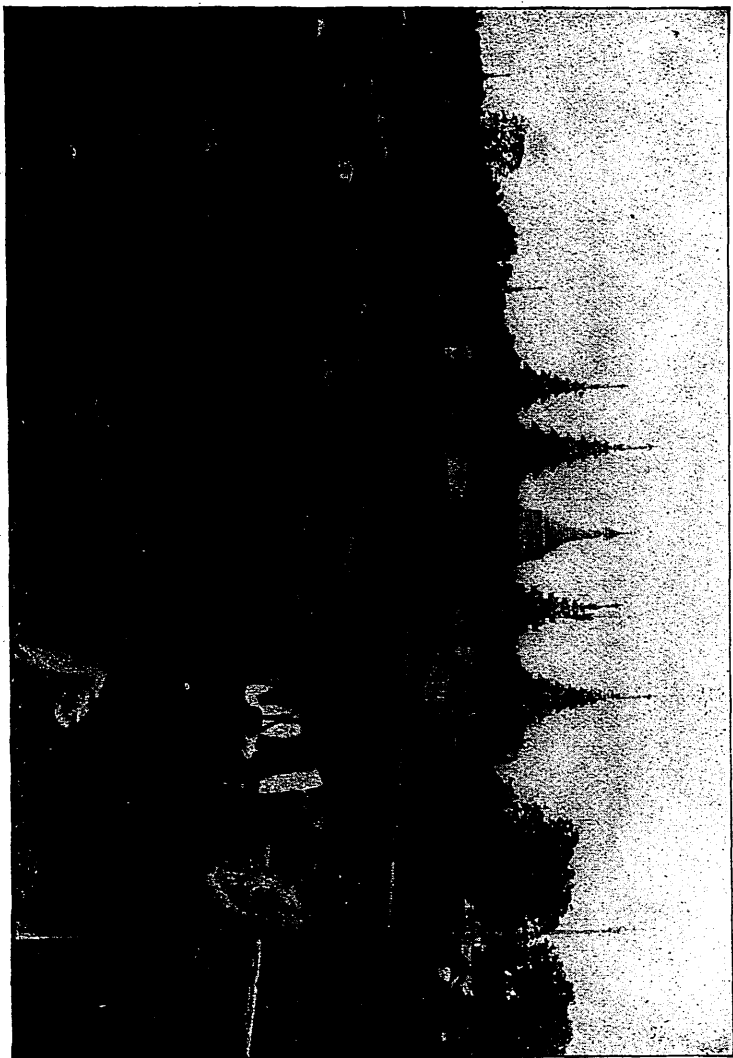
The Christian Karens are raised above their heathen neighbors in industry and order, and their villages have gained the distinct and repeated approval of the government officials, who recognize that it is Christianity which has been the means of placing the Karen people where they now stand. The Administrator's report for Burma says, "The Karen race and British government owe a great deal to the American missionaries, who have, under Providence, wrought this change among the Karens of Burma."

The prospect of the Karen mission for the future is no less

pleasing and inspiring than its history for the past. The mission, prosperous from the first, goes on with increasing power and influence, enjoying the favor of God, and gaining the approval of man. It is a distinct proof of the power of the religion of Jesus Christ to raise a degraded, ignorant, and superstitious people to a position of respectability, honor, and influence, and illustrates more than almost any other movement in the history of the Christian church the wisdom of the Saviour when he said, "The poor have the gospel preached to them," and the profound and far-reaching divine philosophy which plants the gospel among the lowest of the people that its influence may fulfil their heaven-born aspirations, and rise from the poor and ignorant up through every class of society until the leaven permeates the whole mass of the social and political organism. Blessed with the favor of God, and having been made a blessing to all the peoples of Burma, the Karen mission has the brightest prospects for a grand and triumphant spiritual development in the future.



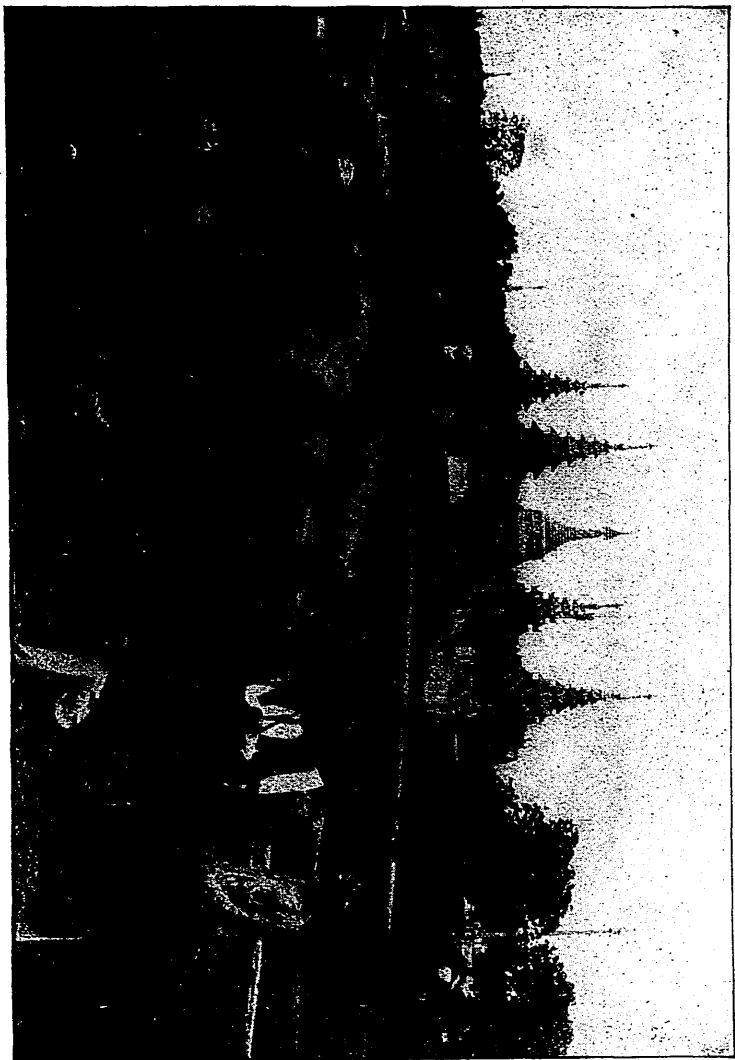
KAREN ARMED POLICE, BURMA

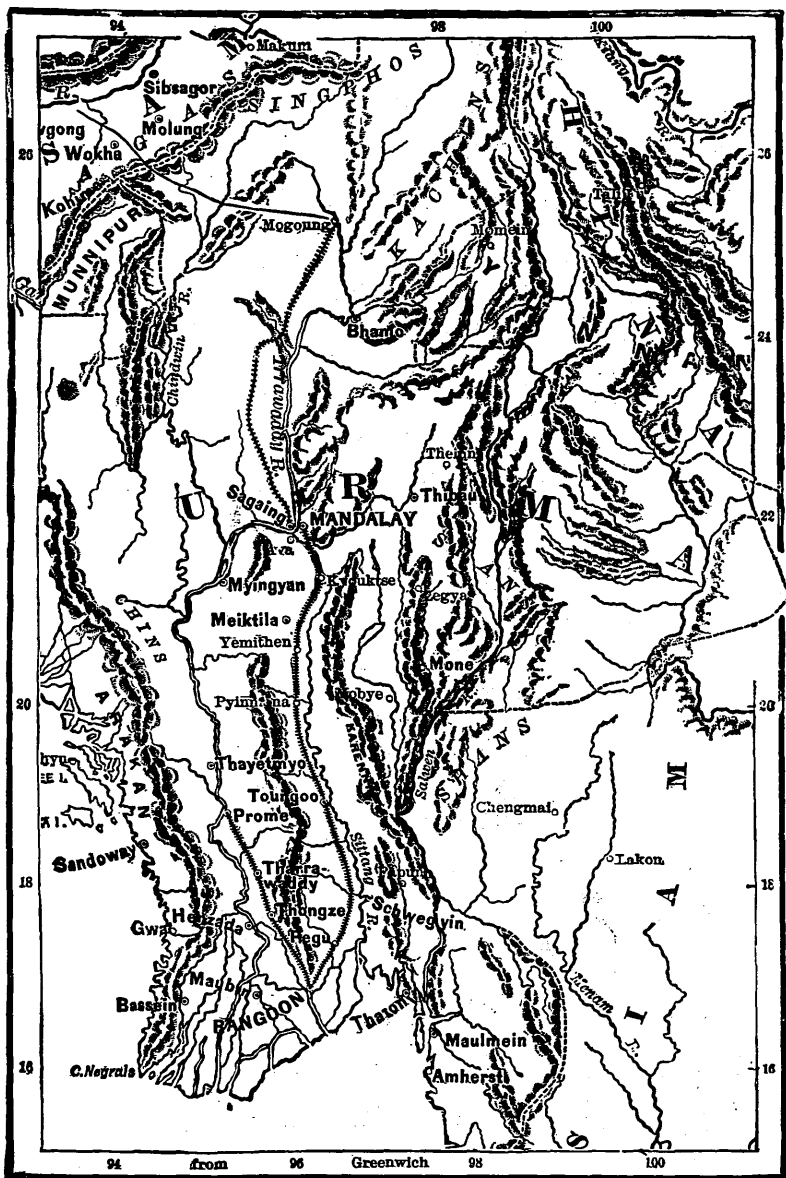


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MINOR MISSIONS IN BURMA

ALTHOUGH the principal efforts of Baptist missions in Burma have been exerted among the Burmans and the Karens, missionary operations have been gradually enlarged so as to reach nearly all the numerous races in that country, which are said to number as many as forty-seven. Separate missions are maintained among all of the principal races which are important enough to be mentioned by name in the census report of 1891, with the exception of the Chinese. The numerous minor divisions of the people of Burma are allied to one or another of these principal races among whom missions are maintained, and so are in some degree reached by the gospel of Christ.

THE SHAN MISSION

The Shans are in number the third race in Burma. In the census of 1891, the whole population of the province is given as 8,057,558, of whom 6,129,182 were Burmans and Talaings, and 663,657 were Karens. The Shans numbered 582,655, of whom 94,302 were in Lower Burma, 112,492 in Upper Burma, and 375,961 in the tributary Shan states. They are the Burman branch of that great race, perhaps the most numerous in southeastern Asia, called by the general name of Tai, and speaking dialects of the same language wherever found, so that persons who have learned the Shan language in Burma can easily travel and converse with the people in Siam, in the Yunnan province of China, or among the Khamtis of Assam. In Burma the Shans are the travelling traders of the country, and every year large numbers come down from the Shan states bringing herds of ponies and large quantities of the products of Shanland for sale. They have no independent government of their own, but are divided into principalities governed by chiefs called *sawbwas*, and they are again subject to the authority of the lands where they live, whether in Burma,

Siam, or China. They are an active, intelligent, and enterprising people, occupying many positions of trust and responsibility in Burma, and the British government continues to govern the Shan states through their *sawbwas*, to whom much independent action is allowed. In religion the Shans are Buddhists, and those in Burma are excessively bigoted and hard to evangelize, but it is stated that Buddhism has a less firm hold upon the Shans in the territory where they are most numerous.



SHAN MISSION HOUSE, TOUNGOO

The Shans had attracted some attention from earlier missionaries, but the first to be appointed to labor specially among them was Rev. Moses H. Bixby, who, with his wife, left America in December, 1860, and settled in Toungoo, where there were a large number of Shans who had recently been driven out of their own territory by the civil war raging in Upper Burma. Toungoo remained the principal centre of the Shan mission for thirty years. From there Dr. Bixby

made many journeys among the Shans, and did much to attract attention to that people, but on account of the unsettled state of the country he was not able to open mission work in Shanland itself. A small church of Shans and Burmans was formed in Toungoo and schools established for the people. The most important single addition which the Shan mission ever received reached Burma in March, 1867, consisting of Rev. J. N. Cushing and Mrs. Cushing and Miss A. R. Gage. Miss Gage gave herself to the study of the Burman language, as this was more important for work in the schools, but Mr. and Mrs. Cushing applied themselves to the study of the language of the Shan people. They had no books to help them, but they made such progress that after a time they were able to converse with the people, and immediately began the preparation of tracts and other literature in the Shan language. Mr. Cushing, with Rev. A. T. Rose, visited the western part of Shanland in 1868, and he has made many extended and hazardous journeys throughout the length and breadth of the Shan states, including those under the control of Siam, becoming thoroughly acquainted with the country and with the people. The knowledge gained in these journeys has been of immense assistance to the British Government and in the development of the Shan mission, which has now found its true and principal home in the Shan country itself. In 1869 Mrs. Cushing accompanied her husband on an extended and perilous tour through the Shan country, as far as the Mekong River, which has now become the boundary between the French and British territory. They travelled over ten mountain ranges, some of which rise to a height of more than six thousand feet above the sea. On this journey they were seized, not by the Shans but by Burman soldiers; their books were burned and they were sent out of the country with threats. Having spent a short time in Rangoon in 1869, in November, 1870, they made their home at Toungoo and strengthened the little church which had been gathered there. In 1871 the Gospel of Matthew and a grammar of the Shan language, the first Christian books to appear in that tongue, were published.

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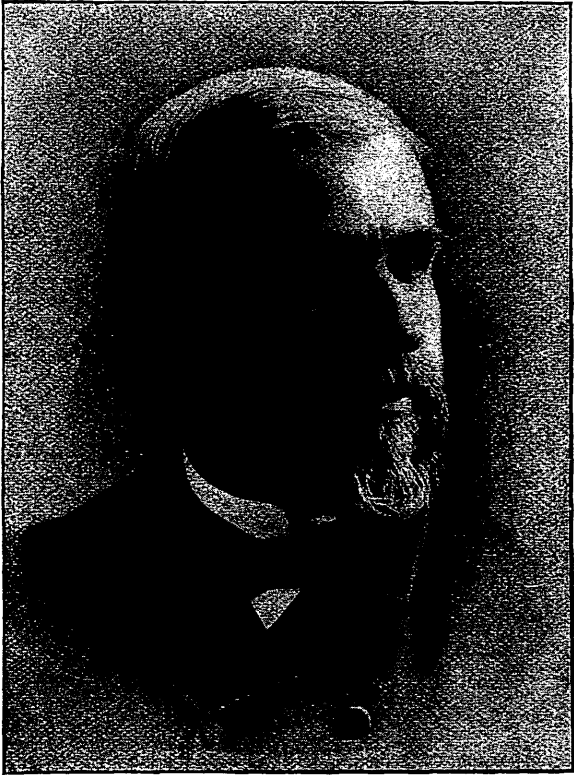
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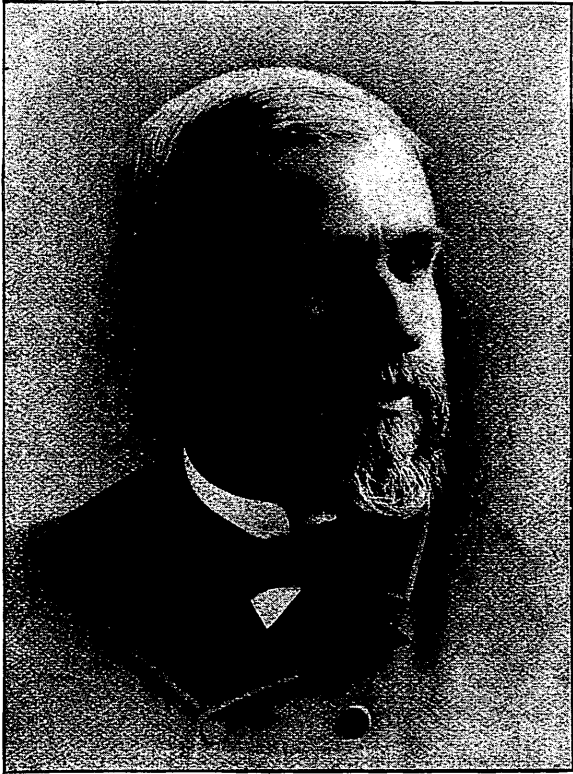
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THE CHIN MISSION

By the 1891 census of India, 95,571 Chins were reported, of whom 67,667 were in Lower Burma and 27,904 in Upper Burma. It is probable, however, that the enumeration in Upper Burma is very imperfect and that the number is largely in excess of that given in the census. The Chins are found on both sides of the western Yoma range of mountains, which stretches from Arakan to the Naga hills of Assam. Those to the south are more easily reached and more civilized, and are divided into four tribes using different dialects. The Chins of the north are wilder, fiercer, and less known. The language has been reduced to writing. It is a peculiarity of this people that in the Chin settlements near the Burman towns the women are tattooed on their faces, but farther in the interior, where they are in no danger of capture by the ruling race, this practice is omitted and they are of fine appearance. The Chins are allied to the Karens and are nominally Buddhists, but have not abandoned their ancient superstitions which are similar to those of the Karens. They believe in a Spirit, the

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Creator and the Supreme Ruler of the universe, but they say that he is so good no one need fear anything from him, and they worship evil spirits to which they sacrifice fowls and swine.

The first convert from the Chins was baptized by Dr. Francis Mason, at Tavoy, Feb. 1, 1837. On removing from Tavoy to Henzada, Mrs. C. B. Thomas found Chins in the jungle near Henzada in 1854, and in that same year a number of Chins were baptized at Prome by Eugenio Kincaid. The first Chin assistant to be employed in the mission was at Prome, in 1863, and Rev. E. O. Stevens, for many years missionary to the Burmans at Prome, took much interest in the Chins, and baptized eight at the Henzada Karen Association in 1882. The Chin language was reduced to writing in 1865, by a Karen from Bassein, and much interest was awakened. In 1880 Mrs. Thomas had two Chins in her school at Henzada, and becoming deeply interested in the people, she travelled in the Chin country, reaching as far as Sandoway, in Arakan, in 1882. Rev. W. F. Thomas went to Burma in 1880, joining his mother at Henzada, and became deeply interested in the Chin people. Feeling called to work among them rather than the Karens, in 1884 he travelled extensively through the Chin country on both sides of the Yoma mountains, and baptized twenty-nine Chins at Gyatedau in Arakan, at which place the first Chin Association was formed.

The most promising work among the Chins thus far was in southern Arakan. Mr. Thomas having visited Sandoway several times in journeys from Henzada, removed to that place and opened a station in 1888. Thus Sandoway, famous in Baptist missions in Burma in the early days of the Karen Mission the headquarters of which were afterwards removed to Bassein, came again into the line of mission stations in Burma. The work among the Chins from the first was very prosperous, and there were 163 Chin Christians in 1889, and 111 were baptized in 1890.

Rev. A. E. Carson, appointed to labor among the Chins, made a tour in the Chin country east of the Yoma Mountains, accompanied by Rev. W. F. Thomas, and opened a station at Thayetmyo in 1887. From this point he made many extensive journeys into the Chin country to the northwest, up the

valley of the Chindwin River. The Chins are very numerous all through this territory, which offers a most favorable field for the further extension of the missionary work.

In March, 1892, Mr. Thomas was transferred from Sandoway to the charge of the Burman Biblical Institute in Rangoon, which has now become the Burman Department of the Theological Seminary at Insein. He was succeeded in the Chin work at Sandoway by Rev. Ernest Grigg, who made extensive journeys in the Chin country, especially to the north, and opened up much territory for missionary work which had been closed since the early days of the mission in Arakan. In 1895, the Mission reported at Sandoway and Thayetmyo, 8 missionaries, 25 native preachers, 17 churches, 547 members, and 16 schools with 235 pupils. The future development of the Chin Mission must evidently be to the northward, along both the eastern and western sides of the Yoma Mountains, and will be greatly aided by the railway which the British government proposes to build up the Chindwin Valley, through the Chin country and Manipur to Assam. The prospects for aggressive work in this direction among the Chins are among the most favorable which are offered for advance mission work in Burma.

THE KACHIN MISSION

The Kachins being a wild hill people are not separately enumerated in the census of Burma for 1891, but are estimated to number several millions. They are found on the hills of northeastern Burma, extending over into China and Assam and north to Tibet, in the southeastern part of which they are said to be numerous. One tribe of this people call themselves the Chingpau, and are the same as the Singphos of the southeastern hills of Assam. Another of the principal tribes is known as the Kowrie tribe, and is numerous in the vicinity of Bhamo. They are gradually crowding southward into Burma, and, as they go, displace the Shans and other people. They are related in race to the Karens, having some of the same songs, customs, and traditions, but the language, though similar, has so many dialectic differences that there can be no communication between the Karens and the Kachins without learn-

ing the language anew. The Kachins are a wild and savage people. Robbery and murder are among their principal occupations, yet they practise in a rude way some of the arts of civilization. Their religion is very similar to that of the Karens, and, like the Karens, also, they have a tradition of a former revelation, which was lost. Now they worship evil spirits, to which they sacrifice fowls, cattle, dogs, and swine.



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The first opening of missionary work among the Kachins was by Rev. J. N. Cushing, who in 1877 visited the mountains east of Bhamo, and placed several Karen teachers from Bassein in the Kachin mountain villages. Mr. Cushing had arrived at Bhamo, Dec. 22, 1876, with a view to the extension of the Shan mission, but he also did much for the beginning of the Kachin work, an interesting feature of which has been the fact that during all the years since 1877 there have been from two

to five Karen foreign missionaries laboring among this people, wholly supported by the Karens in Bassein. Dr. Cushing introduced to the Kachin work Rev. W. H. Roberts, who arrived at Bhamo in January, 1879, and then returned to lower Burma to resume his own work for the Shans. The Kachin Dictionary or Vocabulary, begun by Dr. Cushing, was completed by Mr. Roberts, who continued to be the leader in the mission among the Kachins.

From the first the missionaries were well received and great interest was shown in the gospel by the Kachins. We are frequently reminded of the readiness of the Karens to receive the gospel, by the disposition shown by the wild and savage Kachins. Several were baptized each year, and the first Kachin church was formed in 1882 in the mountain village of Poombwa, where Rev. Speh had labored for five years. Eight were baptized in another village the same year and a Kachin spelling-book was prepared in 1883.

The year 1884 was a dark time for the mission. Wild Kachins and Chinese freebooters captured Mogaung and threatened Bhamo during all the summer of that year, and finally captured the city in December. All Europeans, including the missionaries, were obliged to flee to Lower Burma. But in less than a year Mandalay, the capital of Upper Burma, had been captured by the British, King Thibaw sent into exile, and all Upper Burma was open to the safe prosecution of the missionary work. Bhamo was reoccupied, and at the close of 1885 the mission numbered four Kachin preachers and twenty-three church members. Rev. Ola Hanson, sent out for the special purpose of reducing the Kachin language to writing, reached Bhamo in 1890. Twenty-three Kachins were baptized in 1891, and in 1892 such progress had been made in the language that twelve Kachins could read and write in their own language, the first among this numerous people to acquire that accomplishment. The Gospel of St. John had been translated, and also a catechism and hymn-book, which were printed by Mr. Hanson at his own cost.

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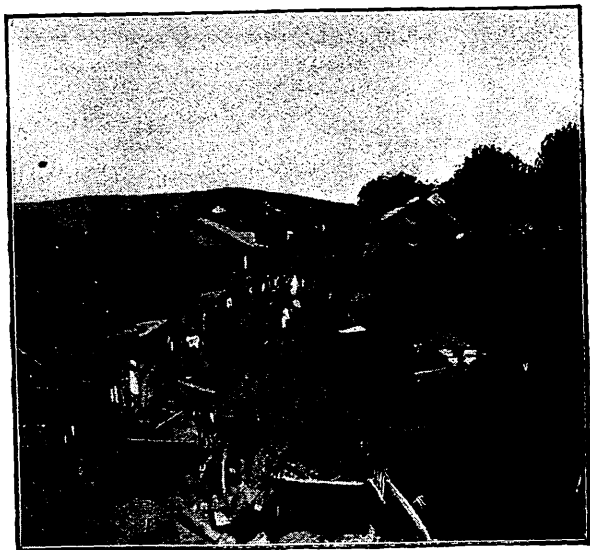
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A STREET IN BHAMO

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OTHER RACES

Among the smaller of the numerous races into which the people of Burma are divided, one of the most interesting is the Taungthus. They are supposed to be earlier inhabitants of Lower Burma than either the Burmans or Talaings, and are most nearly related to the Pwo Karens in language and character. They are widely scattered over Burma and the Shan states, and in Lower Burma number 35,220, settled principally around their old city of Thaton. The census gives 5,895 in Upper Burma. The Taungthus are a simple, timid people and Buddhists in religion. They have a written language and are gradually becoming assimilated to the Burmans, the latest census showing a slight decrease in ten years in Lower Burma.

The first Taungthu convert was baptized by Dr. Judson about 1835, but no missionary has ever devoted his attention wholly to this people. A number of converts have been gathered especially in connection with the mission work in Thaton, where Mrs. J. B. Kelley labored among them, but no Christian literature had ever been issued in their language until 1895, when Rev. Edward O. Stevens of Moulmein caused Mrs. Judson's Catechism to be translated into Taungthu to be used as a tract. In the autumn of 1895 a preacher, U Aung-Bwe, won to the gospel several Taungthus in the Moulmein district near the Siamese frontier and hoped to be able to form a church. No separate church organization had previously been formed among them, although the Taungthu Christians are more numerous at Thaton than any other place.

The Talaings were formerly the ruling race of Lower Burma. They are sometimes known as Peguans, and from them the former province of Pegu was named. Their kingdom at one time embraced a large part of Lower Burma. Their language is entirely distinct, but the Talaings are gradually becoming assimilated to the Burmans in language and dress, so much so that they are identified with the Burmans in the census of 1891. The Talaings who now are known by that name are found chiefly in the vicinity of Moulmein and number about 223,000. Considerable missionary work has been done

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Among the smaller of the numerous races into which the people of Burma are divided, one of the most interesting is the Taungthus. They are supposed to be earlier inhabitants of Lower Burma than either the Burmans or Talaings, and are most nearly related to the Pwo Karens in language and character. They are widely scattered over Burma and the Shan states, and in Lower Burma number 35,220, settled principally around their old city of Thaton. The census gives 5,895 in Upper Burma. The Taungthus are a simple, timid people and Buddhists in religion. They have a written language and are gradually becoming assimilated to the Burmans, the latest census showing a slight decrease in ten years in Lower Burma.

The first Taungthu convert was baptized by Dr. Judson about 1835, but no missionary has ever devoted his attention wholly to this people. A number of converts have been gathered especially in connection with the mission work in Thaton, where Mrs. J. B. Kelley labored among them, but no Christian literature had ever been issued in their language until 1895, when Rev. Edward O. Stevens of Moulmein caused Mrs. Judson's Catechism to be translated into Taungthu to be used as a tract. In the autumn of 1895 a preacher, U Aung-Bwe, won to the gospel several Taungthus in the Moulmein district near the Siamese frontier and hoped to be able to form a church. No separate church organization had previously been formed among them, although the Taungthu Christians are more numerous at Thaton than any other place.

The Talaings were formerly the ruling race of Lower Burma. They are sometimes known as Peguans, and from them the former province of Pegu was named. Their kingdom at one time embraced a large part of Lower Burma. Their language is entirely distinct, but the Talaings are gradually becoming assimilated to the Burmans in language and dress, so much so that they are identified with the Burmans in the census of 1891. The Talaings who now are known by that name are found chiefly in the vicinity of Moulmein and number about 223,000. Considerable missionary work has been done

among this people in various districts by the missionaries to the Burmans, and Rev. James M. Haswell, D. D., prepared a vocabulary of the Talaing language, which has long been out of print. In 1895 the Talaing spelling-book was carried through the press by Rev. Edward O. Stevens of Moulmein, and a vocabulary in 1896. Perhaps more missionary work has been done among the Talaings by Mounng Reuben of the Moulmein district than by any other one. He has a good knowledge of the language and has preached much among them and baptized many who are now in the churches of Amherst district.

There are more than half a million natives of India proper in Burma, chiefly Telugus and Tamils, and among these much missionary work is being done, especially at Rangoon where there is a prosperous and self-supporting Telugu and Tamil church. Also in Mandalay, Moulmein, Toungoo, and other places attention has been devoted to these people by missionaries who were sent to labor among the Burmans or Karens. The Telugus and Tamils are the laboring and among the most enterprising people of the country. They are getting into their hands some of the activities of the principal cities of Burma, and they will well repay a larger amount of attention from Christian people. In 1894, Rev. W. F. Armstrong and his wife were appointed as special missionaries to this people, to labor as best they might among the large number scattered throughout the various cities of Burma. Mr. Armstrong was formerly a missionary to the Telugus in India under the Canadian Baptist Board, but entered English work at Moulmein in 1884, and having already command of the Telugu language, has become much interested in the people and is able to accomplish much good. But the field and opportunity among this enterprising people are vastly too large for the labors of any one missionary.

All the numerous smaller races of Burma, like the Paloungs, the Padoungs, the Brechs and others, are reached in some degree, by the labors of missionaries to the Shans and Karens. Among the Brechs, who very much resemble the Karens in their general characteristics, an exceedingly interesting work has sprung up under the care of Rev. Alonzo Bunker, D. D., of Toungoo. The Paloungs are a most interesting people, occupying the high land west of Namkham in Upper Burma,

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Aside from all the work which the Baptist missionaries in Burma carry on among the natives, English services are maintained in a number of the larger cities. There is an English Baptist church in Rangoon which is independent and self-



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BURMAN BUDDHIST PRIEST



VIEW FROM THE FORT, TOUNGOO, BURMA

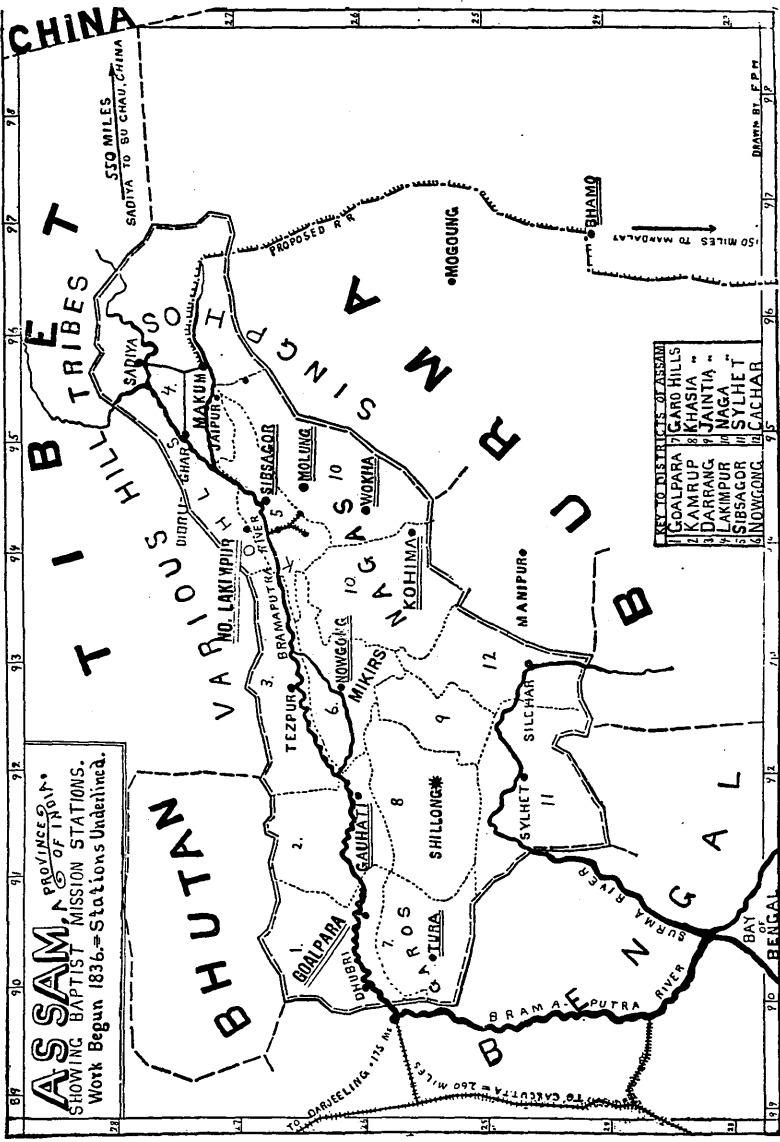
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BAPTIST MISSIONS IN ASSAM

COUNTRY AND PEOPLE

ASSAM is the most northeastern province of British India, extending along both sides of the Brahmaputra River, having an area of 49,004 square miles and containing a population of 5,476,833, as far as British census has extended. The contour of the country is like a vast and lengthened amphitheatre. On each side of the river the country is low and flat, stretching away to the hills in swamps which are often flooded at the times of high water. At the north, the lofty ranges of the Himalayas form the boundary between Assam and the hermit country, Tibet. To the south, ranges of high hills or mountains separate Assam from Burma, the oldest Baptist mission field, while to the east the same hills continue, dividing Assam from Western China. Through these southern and eastern hills are many passes which, in time to come, will doubtless furnish highways for intercourse, and along which the gospel messengers may find access to the numerous tribes which inhabit the hills. The valley of Assam is fertile and clothed with luxuriant vegetation, but the climate is hot and unhealthful, the air being full of malaria in many places. On the hills the climate is more temperate and healthful, and in many places furnishes places of residence to the missionaries, not altogether dissimilar to the hills of New England.



A NAGA

The people of Assam are divided into tribes and races almost

as numerous as those which characterize the neighboring country and mission field of Burma. The valley of the Brahmaputra is occupied chiefly by the Assamese, a race of people the same as the Hindus of Bengal. but in Upper Assam somewhat corrupted by an inter-mixture of the blood of the aboriginal people, the Ahoms, from whom the name of the country is derived. In the parts of the valley back from the river and all over the hills to the north and to the south, are found numerous and separate tribes of people. The Assamese are the remnants of the Aryan invasion from the west, while all the inhabitants of the hills are the survivors of successive invasions of the Mongolian people from the east and north. Beginning at the southwest, the first and most ancient invasion of the Mongolian race is represented by the Garos. Next, to the northeast we find the Khasias and Kacharis, then the Nagas



NAGA SORCERER

of various tribes, covering a long range of hills between Assam and Burma.

Farther on, we come upon the Singphos, the same as the Kachins of Upper Burma, and the Khamtis who are allied to the Shan races of Burma and Siam. These two peoples extend around on the hills at the eastern end of Assam. At the north, among the foothills of the Himalayas, we find the Mishmis, the Miris, the Daphlas, the Akhas, and the Abors; while on the plains at the foot of the southern hills, beginning at the west, are the Rabhas, the Mikirs, and remnants of other tribes. In Assam is also practically included the country and people of Manipur and the Lushai hill tribes on the western border of Burma.

RELIGIONS.

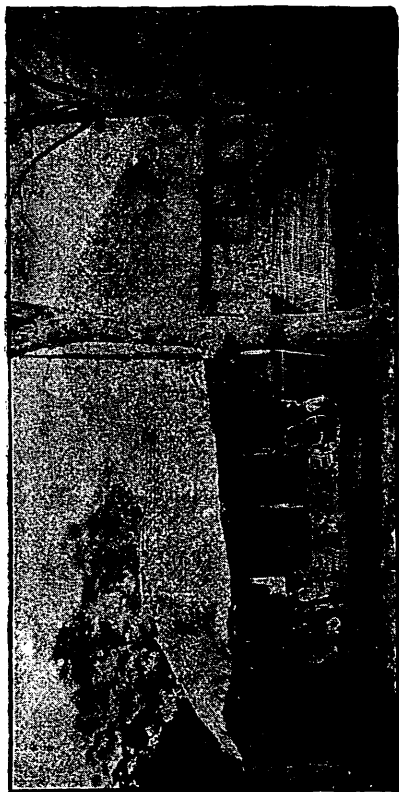
The religion of the Assamese, or people of the Brahmaputra valley, is Hinduism, of the same form and with all the

corruptions which we find in India proper. Caste, with its divisive and deadening power, exists among them, but Hinduism does not appear to have gained a hold on the hill tribes to any considerable extent. These have a religion allied to that of the Karens in Burma, and are almost entirely spirit worshippers, or, according to a new term which has arisen in comparative religion, they are "animistic" tribes. They believe in spirits, good and bad, and that these are actively interested and influential in their lives; but, since the good spirits can be depended on to do them no harm, they pay very little attention to them, but worship and offer sacrifices only to the evil spirits, in order to gain their good-will and prevent them from exercising a harmful influence upon them. The sacrifices consist principally of fowls, and various forms of fetichism which usually characterize demon worship in all parts of the world. The Garos appear to believe only in evil spirits or demons. All the hill tribes are without caste, and, as has been proved by the labors of missionaries, they are, in a very especial manner, like the Karens of Burma, open to the influence of the gospel; while, although many years of labor have been expended in carrying the gospel to the Assamese, they almost universally refuse to leave the corruptions and vices of Hinduism for the pure gospel of Christ. Mohammedans form twenty-seven per cent of the population of Assam, but are confined mostly to Sylhet and the southern valley.

A considerable part of the valley of the Brahmaputra is devoted to the cultivation of tea. This industry is carried on with great success, and the teas of Assam stand among the most valuable of the world. The tea plantations are usually owned by Englishmen or other natives of Europe, but the laborers in these tea gardens are largely made up of natives of Central India who are brought in for the purpose. This people coming from India have usually been more or less familiar with the labors of missionaries, and furnish one of the most fertile fields for missionary effort in Assam. They pass in general under the name of the Kols, coming from Chota Nagpur in one of the states of Central India; but in reality several different tribes are represented among them. They are also "animistic" or spirit worshippers, and similar in religion to the hill tribes. Among all these numerous tribes and

peoples of Assam is found the field of our Baptist mission, which occupies the country almost alone, the only other missionary laborers being representatives of the Welsh Calvinistic Methodists, who are carrying on a mission in a limited territory in Southern Assam.

THE BAPTIST MISSION



MISSION HOUSE, NOWGONG

The beginning of Baptist work in Assam is distinguished from that of any other of our missions in that the initial movement came from the civil government. In 1836, Major Jenkins, the commissioner of Assam, with a few other friends, asked the Calcutta Baptists to start a mission in North-eastern Assam for the Shan or Khamti tribes. Not feeling able to enter upon the project they sent the message on to the American Baptist missionaries in Burma, since it was known that the Khamtis were found on both sides of the boundary between Burma and Assam, and it was thought the missions would soon be connected as one field.

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sion at Sadiya in the extreme northeast of Assam. Another reason for beginning missions in this country was that it was thought at that time that Assam would open a way into Western China. Although neither of the expectations with which our missions were started in Assam have yet been realized, the missions have been continued for the benefit of the people of the country itself. After a time, the British force withdrew from Sadiya, which was, in 1839, abandoned as a mission station, and the principal mission was transferred first to Jaipur and afterward established at Sibsagor in 1841.

The most venerated name in connection with Baptist missions in Assam is that of Rev. Miles Bronson, D. D., who arrived in India in 1837. While journeying up the Brahmaputra in canoes, his companion, Rev. Jacob Thomas, was killed by the falling of a tree from the bank of the river. Mr. Bronson first opened work for the Singphos, at Jaipur, where he baptized Nidhi Levi, the first convert of the mission, in 1841. Dr. Bronson's principal field of labor was at Nowgong, to which place he removed in October, 1841. Here the most of his long missionary service of



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The whole course of Baptist work in Assam has been marked by much and excellent literary work on the part of the missionaries. Aside from the dictionary of Dr. Bronson, the New Testament was early translated into Assamese by Rev. Nathan Brown, the founder of the mission, who afterward did the same service for the Japanese, making his name illustrious by being the first to give the whole New Testament to two widely separated and linguistically diverse peoples. Dr. Brown was also the author of many hymns in Assamese, and was a tower of strength to the mission in its early days. Several books of the Old Testament were put into Assamese by various missionaries, and this work has been crowned by the recent completion of the whole Bible in Assamese, by Rev. A. K. Gurney. As early as 1846, a religious paper called "Orunodoi" was begun, which was continued for a number of years. Portions of the Bible, tracts, school-books, religious books, and other literary matter, have also been prepared and published in Garo by Rev. M. C. Mason and Rev. E. G. Phillips, in Naga by Rev. E. W. Clark and Rev. S. W. Rivenburg, and in Assamese by Rev. P. H. Moore and others.

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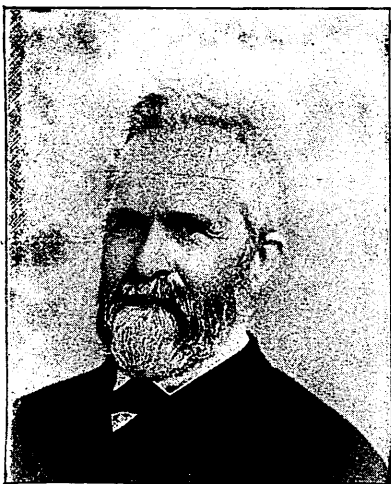


ASSAMESE PREACHERS

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From this crisis, the policy of the mission began to change. By the logic of events, the attention of the missionaries was turned more and more from the unresponsive Assamese Hindus to the more impressible animistic tribes. Although compelled to assume charge of the Nowgong station on his arrival in 1859, Rev. C. F. Tolman spent a large part of his short stay in Assam among the Mikirs. The first two Garo converts having been baptized by Dr. Bronson at Gauhati in 1863, they

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REV. EDWARD W. CLARK

an Assamese preacher, to study the Naga tongue. The next year, Godhula went to live in the Naga country, and many were baptized within a few years. In 1871 also, four Kols, called by Mr. Clark "Chota Nagpur people," were baptized, coming to Sibsagor, seventy miles from the tea garden where they were laboring. Many others soon followed in their footsteps.

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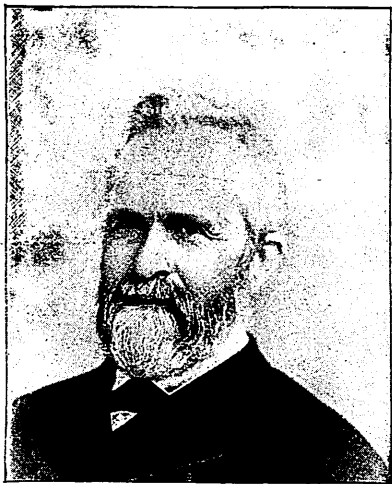


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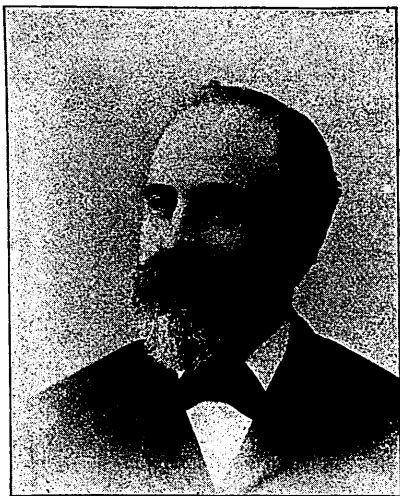
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an Assamese preacher, to study the Naga tongue. The next year, Godhula went to live in the Naga country, and many were baptized within a few years. In 1871 also, four Kols, called by Mr. Clark "Chota Nagpur people," were baptized, coming to Sibsaigor, seventy miles from the tea garden where they were laboring. Many others soon followed in their footsteps.

While these stirring and promising events were following in rapid succession in the work among the tribes, labor for the Assamese was continued in the older stations of Sibsagor, Nowgong, and Gauhati. Rev. William Ward and wife reached Assam in 1851, and labored with much faithfulness and ability until the death of Dr. Ward in 1873. Rev. E. W. Clark left the Assamese work in 1876, and thenceforward devoted himself wholly to the Nagas. In the same year Rev. A. K. Gurney arrived at Sibsagor, being assigned to the work of completing the translation of the Bible into Assamese. This was done by 1892. In 1877 occurred the first ordination of natives, when Kandura of Gauhati and Sonarum of Nowgong were solemnly inducted into the Christian ministry. The largest success among the Assamese has been at Nowgong, where in 1885 the church became strong enough to assume the support of its own pastor. But the mission work among the Assamese Hindus of the Brahmaputra valley has shown so little prosperity after years of labor and large expense that if the mission in Assam were to base its claims upon its success among this people it would have been abandoned long ago.

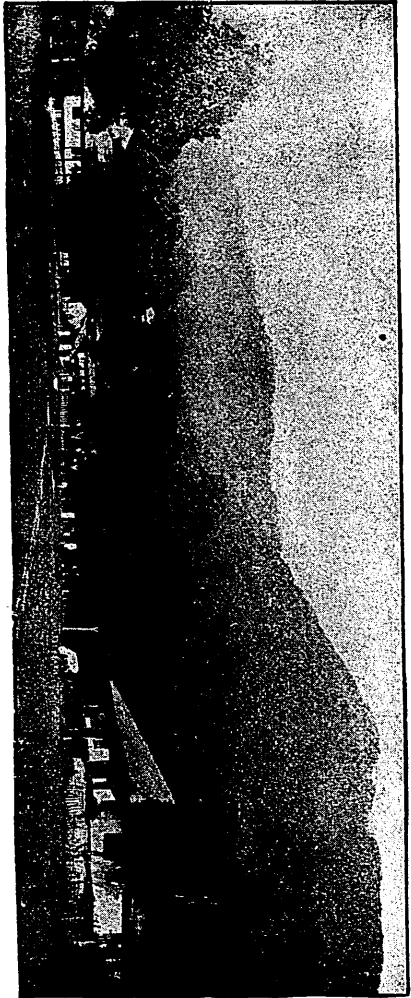


REV. MARCUS C. MASON

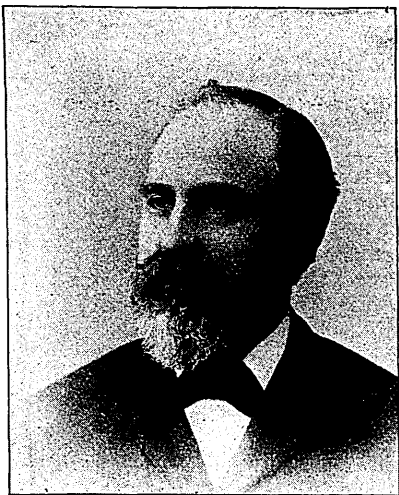
The work among the Garos has proved the most successful and encouraging of the missions in Assam. In 1892, more than seven hundred of this tribe were baptized into the churches, and the number of converts at the end of 1893 was 2,283. The chief headquarters of this mission are at Tura, but by far the larger part of the work on the Gauhati field is

among the Garos, Rev. C. E. Burdette, first at Tura, removing to Gauhati in 1885. Independence and self-support are strong characteristics of the Garo churches. They are divided into associations, as are American Baptist churches, elect their own presiding officers, and conduct their meetings with much wisdom and Christian spirit. Aside from the support of their pastors, every Christian village has its school for the education of the children, and about half of the churches also maintain from one to four evangelists, whose whole time is devoted to preaching the gospel to the heathen. The mission headquarters at Tura is a model of what an efficient central mission station should be, with its schools of various grades, from primary to high, including an industrial department, and the admirably organized system for the

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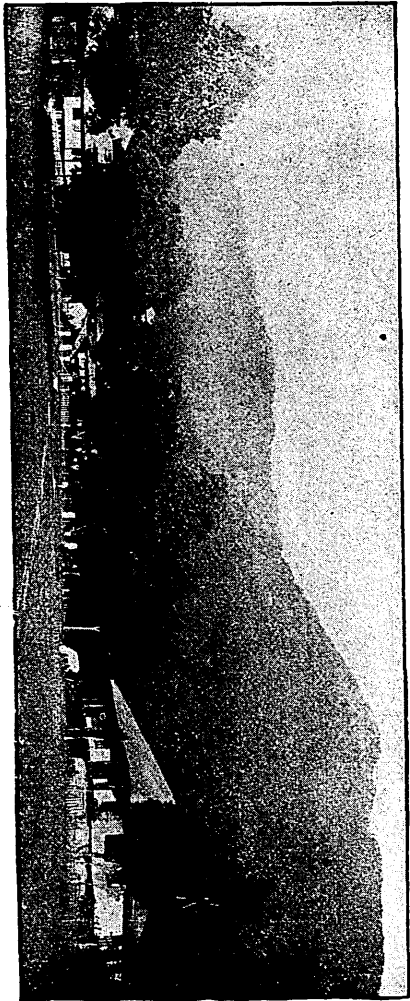


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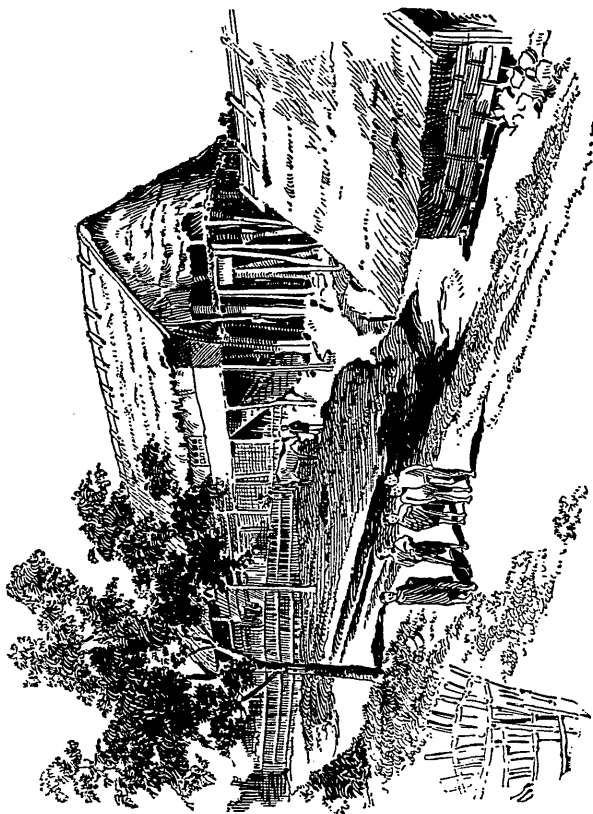
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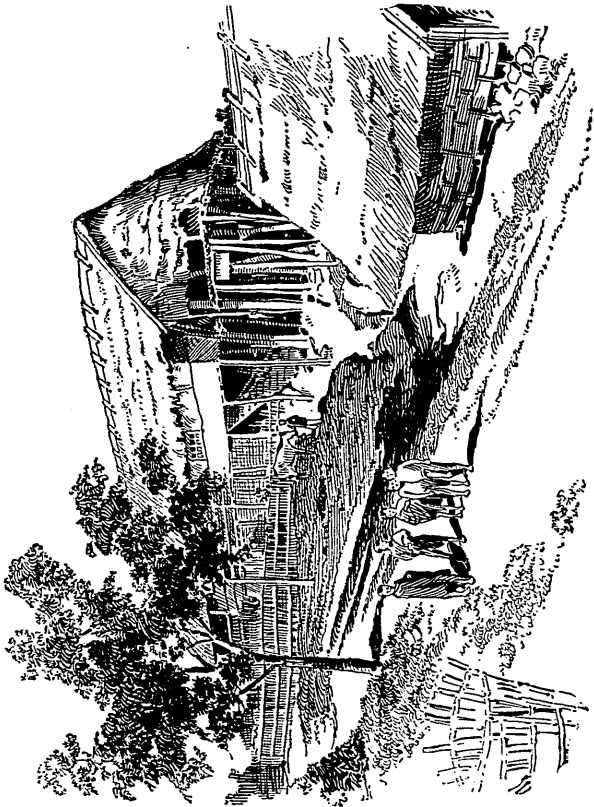


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MISSIONARIES OF UPPER ASSAM

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The Christian work among the Nagas will probably be extended to the Khamtis, or the Shans, as they are known in Burma, and the establishment of new mission stations in the north of Burma points to an early realization of one of the ideas which led to the opening of missions in Assam — the union of our missions in Burma and Assam. The rapid progress in opening up the country will also soon bring Assam into direct communication with Western China.

In 1893, the summary of the mission work in Assam shows 40 missionaries, 31 native preachers, 32 churches, 3,469 church members, of whom 553 were baptized in 1893, and 90 schools with 1,744 pupils. While it is true that missionary labors in Assam have not been fruitful until the last few years, the more recent developments offer the greatest encouragement for energetic and increased labors for the numerous tribes which border the Brahmaputra valley.



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THE TELUGU MISSION, INDIA

THE Telugu territory is in the southeastern portion of India, lying along the shores of the Bay of Bengal, from Madras to Chicacole, and is about as large as New England and the Middle States. It is partly in the Madras Presidency, which is under the English government, and partly in the dominions of the native Nizam who has his capital at Hyderabad but is really under the control of an English Resident or minister who decides all important matters of the kingdom. The Telugus are estimated to number about eighteen millions, and belong to the Dravidian branch of the human race, which peopled South India from pre-historic times. The religion of the Telugus is Hinduism, with its superstitions and rigid caste lines, but among them are found a large number of outcastes, upon whom the religion has a slighter hold than upon the higher classes. The most of the converts have come from these lower classes.

Though a distinct people, yet, like the Jews, the Telugus are a nation without a government, having no country which they can call their own. Besides the densely peopled regions where they chiefly dwell, they are found in considerable numbers in all the towns and cities of Southern India, and many make their way to other lands where work is more abundant and wages are higher. From one sixth to one third of the people of Madras are said to be Telugus. Several hundred thousand are found in Burma, and some of them have embraced the gospel in Rangoon. Their language, though difficult of acquisition, is wonderfully smooth and sweet, so that it is often called the Italian of India.

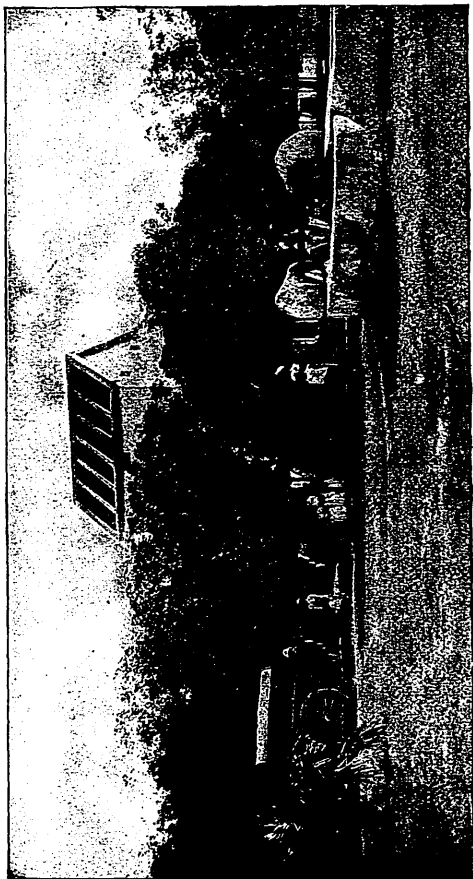


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Rev. Amos Sutton, a missionary of the English General Baptists in Orissa, married an American lady, a native of Boston, the widow of Rev. James Colman, formerly a missionary in Burma. Mr. Sutton had been the means of interesting the Free Baptists of this country in Orissa and of the organization of their missionary society. While on a visit to the United States, in the year 1835, he visited the Annual Meeting of the General Missionary Convention, at Richmond, Va., and urged the Baptists of this country to establish a mission among the Telugus. The Treasurer's report of that year showed a surplus of funds, and the Convention passed the following resolution : —

“Resolved, That this Convention, feeling deeply the duty of the American Baptists to engage in far more enlarged and vigorous efforts for the conversion of the whole world, instruct the Board to establish new missions in every unoccupied place where there may be a reasonable prospect of success ; and to employ, in some part of the great field, every properly qualified missionary, whose services the Board may be able to obtain.”

The proposal of Mr. Sutton received a favorable response. In September of that year Rev. Samuel S. Day, with his wife, and Rev. E. L. Abbott, sailed from Boston to Calcutta, with instructions to open a mission among the Telugus. A large number of other missionaries designated to the East, under the auspices of the Board of Foreign Missions, sailed with Messrs. Day and Abbott, accompanied by Rev. Howard Malcolm. On the arrival of the company at Calcutta, in February, 1836, it was decided that Mr. Abbott should join the Karen Mission in British Burma, leaving Mr. Day to open the Telugu Mission. Mr. Day immediately proceeded to Vizagapatam, one of the principal cities of the Telugu country, then to Chicacole, and soon established his residence in one of the quarters of Madras.



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In February, 1840, Mr Day removed to Nellore, which continued for twenty-six years the only station of the Telugu Mission. Venkappah, the first Telugu convert, was baptized at that place Sept. 27 of the next year, and a church was formed Oct. 12, 1844. But the early growth of the mission was so slow that the idea of abandoning the field was raised at the meeting of the Union in 1848. Again at the annual meeting held in Albany, N. Y., in 1853, the question was earnestly discussed, "Shall the Telugu Mission be relinquished or reinforced?" At an evening session, eloquent pleas were made by some for removing the mission to Burma, and by others for reinforcement. One of the speakers, perhaps Dr. Edward Bright, then Home Secretary of the Missionary Union, pointing to Nellore on the map suspended over the platform, said, "There are many to care for the brilliant constellation in Burma, but who will care for the Lone Star?" The words fell on the ears of one present with peculiar force. That night, before sleeping, Dr. S. F. Smith, the author of "My Country, 't is of Thee," and of "Yes, my Native Land, I Love Thee," and "The Morning Light is Breaking," wrote "The Lone Star," and read it in the meeting of the next morning.

Shine on, "Lone Star!" Thy radiance bright
 Shall spread o'er all the eastern sky;
 Morn breaks apace from gloom and night:
 Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" I would not dim
 The light that gleams with dubious ray;
 The lonely star of Bethlehem
 Led on a bright and glorious day.

Shine on, "Lone Star!" in grief and tears
 And sad reverses oft baptized;
 Shine on amid thy sister spheres:
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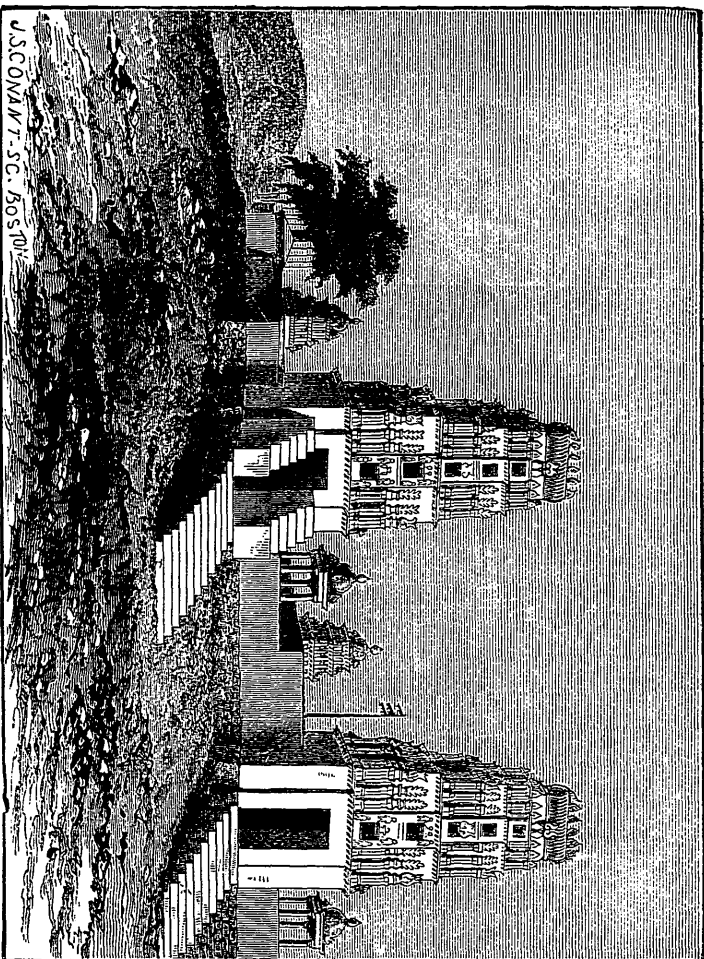
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 And thousands, where thy radiance beamed,
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In 1862, at the anniversary in Providence, R. I., relinquishment of the Telugu Mission was again discussed; but before deciding the question it was resolved to await the arrival of Dr. Jewett, who was on his way to this country. Dr. Jewett said that he would never abandon the Telugus, but begged to be allowed to go back to India and die there. Dr. Warren, the Secretary of the Union, said to him, "Well, brother, if you are resolved to return, we must send somebody with you to bury you. You certainly ought to have a Christian burial in that heathen land." So the Telugu Mission, destined to become one of the brightest gems in the coronet of Christian missions, was saved, first by the genius of Samuel Francis Smith, and again by the heroism of Lyman Jewett.

In 1854 was held that remarkable prayer meeting on a hill, now known as "Prayer-Meeting Hill," overlooking Ongole. New Year's morning five believing souls ascended that hill. Looking down upon the idolatrous temples of the place, they felt a peculiar inclination to ask God for a missionary to be sent to Ongole. In that prayer meeting, composed of Dr. Jewett, Mrs. Jewett, Christian Nursu, a native preacher, and



J.S. CONANT - SC. Boston

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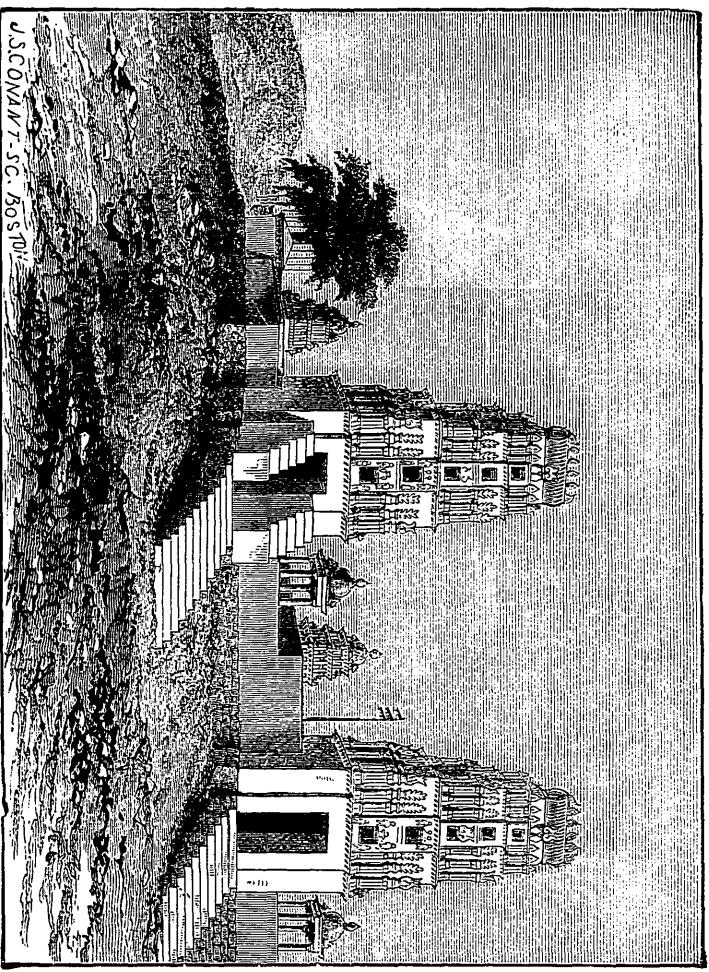
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two Bible women, Julia and Ruth, there was given to them a strong assurance of being heard in the special prayer there offered. The answer came after the lapse of twelve years. Rev. John E. Clough, the "missionary for Ongole," arrived at Nellore in company with Dr. Jewett, and opened the station at Ongole in 1866, having his house on the very spot fixed on by Dr. Jewett twelve years before, and bought by him for the mission in 1861. The day after his arrival at Nellore Mr. Clough learned to say in Telugu John iii. 16 : "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." This "little gospel" he proclaimed through the streets of Nellore, learning more of the Bible daily, until he had quite a sermon to give to the people before he had learned to read Telugu.

At first much interest was shown by the caste people at Ongole, who visited the mission house to hear the gospel. Some of the outcaste people also heard the gospel and at once received it. When this became known to the high-caste people they said to Mr. Clough, "If this people are to be received, then we must go away." Not wishing to offend the caste people, and at the same time feeling they must not reject even the poorest who were coming to Christ, in this quandary the missionaries went to God for wisdom. As Mr. Clough was passing by a pile of New Testaments he picked up one, which opened of its own accord to 1 Corinthians i. 26-29 : "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are ; that no flesh should glory in

his presence." Meeting Mrs. Clough, he found that her mind had been turned to the same passage of Scripture, and they highly resolved to receive all true converts at whatever cost, whether they came from the higher or the lower classes. The poor outcastes were admitted and the haughty Brahmans withdrew, and few of them have ever received the gospel unto salvation; but the number of converts, chiefly from the outcastes, has grown in thirty years from thirty-eight to fifty-five thousand.

Every department of missionary labor was now carried forward with vigor. New out stations were opened, and the people from villages near and far came and begged for teachers. A chapel was erected at Ongole, built of stone laid in lime, at a cost of eleven hundred and seventy dollars, the whole, except one hundred and twenty-five dollars, being collected in the country. Oral preaching of the gospel was the policy of the mission. Mr. Clough wrote that in less than a year the people in more than eight hundred villages, within a circuit of forty miles around Ongole, had heard the gospel, had the Scriptures offered them, and had been entreated to repent, believe, and be saved. The word of God had free course, and converts were multiplied. Jan. 1, 1867, a church was formed at Ongole with eight members. In a thousand villages Christ was preached, and converts, more and more, were added to the Lord. The whole number baptized in the Telugu Mission to Dec. 31, 1876, was 4,394, of whom 3,407 were in the church at Ongole.

The famine of 1877-78 was one of the most severe ever felt in India. Like others it resulted not so much from want of food, which was plentiful in some parts of India, but from lack of means of communication, and also from the rigid prejudices of the people which led them to cling to their homes and starve rather than remove to strange places and eat grain instead of rice. Many thousands perished in spite

of all efforts to save them. Missionary work, in some of its departments, was suspended, and the efforts of the brethren were turned as far as possible to the saving of life. They were made the almoners of the government, and in superintending public works undertaken to give employment to the starving people, they gained new access to many hundreds of minds, and influence over them. It was thought best for a time to use the greatest caution in giving encouragement under such circumstances to those who professed conversion and requested baptism, lest they should seek to be recognized among the disciples for mercenary motives. Hence for eighteen months none were received to the church, although hundreds applied for baptism. At last, when the dreadful days of famine were past, the doors of the church of Christ were opened. No longer could baptism be refused to the multitudes pressing into the kingdom. Then were almost literally fulfilled the words of Scripture, "The kingdom of heaven suffereth violence and the violent take it by force." (Matt. xi. 12.) Although thousands were rejected or advised to wait for further instruction, in two months between June 15 and Sept. 17, 1878, 9,147 received Christian baptism, 2,222 of them in one day, July 3, 1878. This baptism of the 2,222 in one day is one of the most important events in the history of the Christian church, and brings emotions of fervent joy and gratitude to every true Christian heart. It has its only parallel in the great Day of Pentecost, when three thousand souls were added to the church in Jerusalem. The following description of this remarkable event is from the account of Dr. Clough himself, given in a personal conversation with the writer.

After the famine was nearly over, since small pox was raging in the villages, Dr. Clough wrote to the preachers to meet him at Velumpelly on the Gundlacumma River, ten miles north of Ongole, in order that the disease should not be brought to the

SCENE OF THE BAPTISM OF 2,222 ON JULY 3, 1878



of all efforts to save them. Missionary work, in some of its departments, was suspended, and the efforts of the brethren were turned as far as possible to the saving of life. They were made the almoners of the government, and in superintending public works undertaken to give employment to the starving people, they gained new access to many hundreds of minds, and influence over them. It was thought best for a time to use the greatest caution in giving encouragement under such circumstances to those who professed conversion and requested baptism, lest they should seek to be recognized among the disciples for mercenary motives. Hence for eighteen months none were received to the church, although hundreds applied for baptism. At last, when the dreadful days of famine were past, the doors of the church of Christ were opened. No longer could baptism be refused to the multitudes pressing into the kingdom. Then were almost literally fulfilled the words of Scripture, "The kingdom of heaven suffereth violence and the violent take it by force." (Matt. xi. 12.) Although thousands were rejected or advised to wait for further instruction, in two months between June 15 and Sept. 17, 1878, 9,147 received Christian baptism, 2,222 of them in one day, July 3, 1878. This baptism of the 2,222 in one day is one of the most important events in the history of the Christian church, and brings emotions of fervent joy and gratitude to every true Christian heart. It has its only parallel in the great Day of Pentecost, when three thousand souls were added to the church in Jerusalem. The following description of this remarkable event is from the account of Dr. Clough himself, given in a personal conversation with the writer.

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town. He wrote also not to allow the converts to come with them at this time. But it was useless to forbid them. They gathered to the number of about six thousand. Dr. Clough endeavored to persuade them to go back to their homes, but they replied, "We do not want money; we will not ask you for any." Only a few had received aid, except as they were given work on the canal. They said, "As we have lived thus far by our work, so will we continue to live, or if we die, we shall die; but we want you to baptize us." It was impossible to refuse. Forty preachers were stationed under forty trees and the examination of converts began. Only those were received who had proved their Christian faith by several months of consistent living. Dr. Clough himself went from place to place, superintending the whole examination. After all were examined, it was found that 2,222 had been received and their names placed upon the list.

At that point the government road crosses the river by a ford. The banks of the river are high, and an inclined way for the road had been made, beginning quite a distance back from the bank, and descending gradually to the bed of the river. At this particular time the water in the river was high, and while the current rushed by outside, there was a calm eddy of water which flowed up over the road to a considerable distance, making a natural baptistery. Two clerks were stationed, one on each side of the bank above the road, with the list of the accepted candidates.

Then two native preachers descended into the water to a sufficient depth, a name was called out by each clerk, and the person whose name was called went down into the water to the preachers. The formula of baptism was repeated in each case and the two were baptized. Then they returned from the water and two others were called and baptized in the same manner. So the administration of the ordinance went on, from an early hour in the morning of July 3, 1878, until about

nine or ten o'clock. When the two preachers became tired, two others were sent in their places. The administration of baptism was suspended during the heated hours in the middle of the day. About three or four o'clock it was resumed in the same manner, and continued until the 2,222 were baptized, concluding about seven in the evening. The whole time occupied in the baptism was about nine hours, and only two native preachers officiated at a time. There were six in all, relieving each other, as those who were acting became weary. Dr. Clough baptized none himself. So this great event was concluded, the largest number baptized on profession of their faith in Christ on one day since the Day of Pentecost. All was done decently and in order, and the manner in which this large number was baptized proves that not only could three thousand, but even twice three thousand, be baptized in a day with perfect order and propriety, if the Lord should ever give such a blessing to his people. An affecting and impressive sequel to this great event occurred April 16, 1880, when twenty-four native preachers were ordained at Ongole at one service. This wonderful and gracious work of the Holy Spirit gave an impulse to the missionary work for the Telugus which is felt to the present time. Thousands were baptized every year. On Sunday, Dec. 28, 1890, 1,671 persons were baptized in the baptistery at Ongole. This event, second in importance only to that of July 3, 1878, occupied for its orderly administration, about four hours and twenty-five minutes, with two ministers baptizing at the same time, and again nearly ten thousand were baptized on the various fields of the Telugu Mission within five months.

An account of the Telugu Mission would hardly be complete without a brief sketch of the man who has been so greatly used of the Lord in this modern miracle of missions.

John Everett Clough was born near Frewsburg, Chautauqua County, N. Y., July 16, 1836. When he was eight years old

Miss L. B. Kuhlen Mrs. Ellen Kelly Mrs. Curtis A. H. Curtis Mrs. Clough Miss A. E. Dussa Mrs. Dussman



G. H. Brock C. R. Marsh J. Newcomb F. H. Levering John E. Clough Prof. L. E. Martin J. Dussman
Miss Sarah Kelly Mrs. Ida Faye Levering, M. D.

MISSIONARIES AT ONGOLE, 1895

the family removed to Illinois, and from there they went, in 1850, to Clayton County, Iowa, settling near the present town of Strawberry Point. Dr. Clough's early educational advantages were small, but were improved to the utmost. For four years he was a surveyor in Minnesota, and studied four years at Burlington College, Iowa. He began the study of law, but all his plans in life were changed by his conversion. He was baptized by Rev. G. J. Johnson, D. D., then pastor of the First Baptist Church of Burlington, and became at once an active worker for Christ. In 1862 he was graduated from the Upper Iowa University of Fayette. After teaching a year and serving one year as colporteur of the American Baptist Publication Society, he was appointed to the Telugu Mission by the American Baptist Missionary Union, Aug. 2, 1864. He went to Ongole in 1866. During the famine of 1877 his knowledge of surveying was of great assistance, as he took the contract for three miles of the Buckingham Canal, giving employment to thousands of the natives, and saving many lives.

The visits of Dr. Clough to America have been largely used by him in the service of the mission. In 1872 he raised a fund of more than thirty thousand dollars for the endowment of the Theological Seminary at Ramapatam. Again in 1891-92 he secured twenty-five thousand dollars for an endowment for the American Baptist College at Ongole, and twenty-five thousand dollars for the reinforcement and enlargement of the mission. By the aid of this fund thirty-two missionaries were added to the staff of laborers among the Telugus within two years. The ingathering of the Telugu Mission has never been equalled, during the same time, by any mission on the face of the earth. Its long years of little fruit have been succeeded by days of the most remarkable prosperity. The number of converts is now about fifty-five thousand, and the additions continue by hundreds and thousands every year. The "Lone Star" has now multiplied to more than twenty

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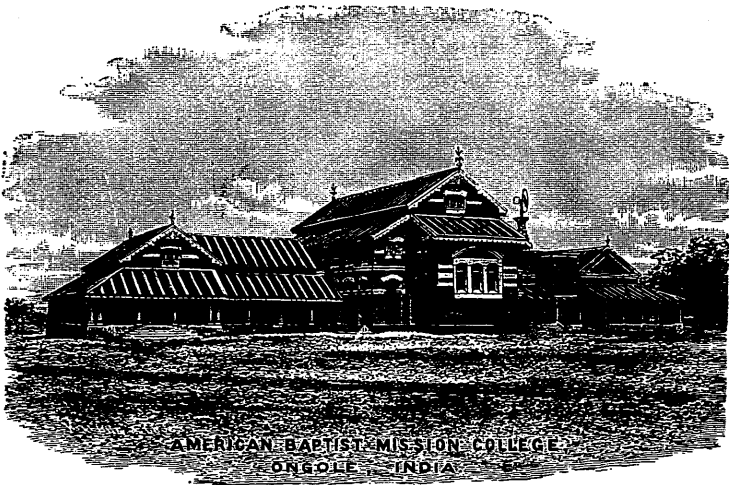
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stations, and the few missionaries of the early days to nearly one hundred. The history of the American Baptist Telugu Mission has become one of the brightest spots in the history of Christian missions throughout the world. The converts have remained remarkably steadfast, and are growing in education, intelligence, and self-dependence. The Ongole field, which witnessed such wonderful displays of divine grace, has been divided into eleven, each with its central station and



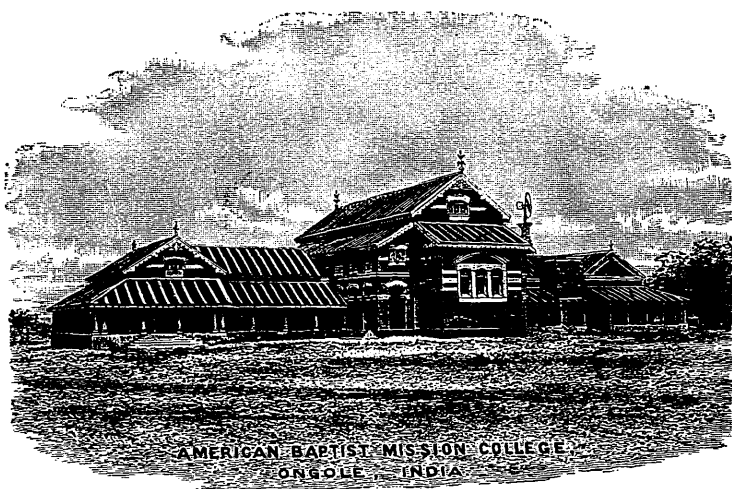
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The rapid growth of the mission in the ingathering of converts has been so great that there has been little opportunity for Christian development. The pace of the missionary growth has always been in advance of the increase of missionaries.

The ingathering of converts will doubtless go on in the future, but the great need of the Telugu Mission is that it should be strengthened and developed in all Christian graces. The disciples have been won; now they need to be taught the "all things" which the Lord has commanded. Education for the people, and training for the ministry and the leaders of the churches are urgently demanded, and with the continued large ingathering of converts must be combined the development of the mission in all ways into a strong and vigorous self-supporting, self-directing, and self-propagating Christian community.

All the conspicuous successes of missionary work have been among people not bound to any highly organized system of false religion. The great ingathering in the Telugu Mission is no exception to this rule. Nearly all this large number of converts are from the outcastes. This people, although nominally Hindus, yet have themselves or their ancestors been cast out from the special rites and privileges of the Hindu religion. They are not included in any of the four great Hindu castes, but are regarded as utterly unworthy of notice, and are despised by the orthodox Hindus. While this people have adopted some of the ideas of Hinduism and take part in Hindu festivals, their real religion is a form of nature worship, like that which exists among the Karens of Burma or the people of the Pacific islands. Aside from the religious benefit which Christianity has brought to this despised and oppressed people it has been of conspicuous helpfulness to them in social lines. Before conversion they were practically slaves to their high caste Hindu masters. Christianity has made them independent, has released them from many of the degrading and oppressive requirements imposed upon them by the Brahmans, and has brought to them light and knowledge. As the children of Christian converts have been educated in Christian schools they have become elevated in the

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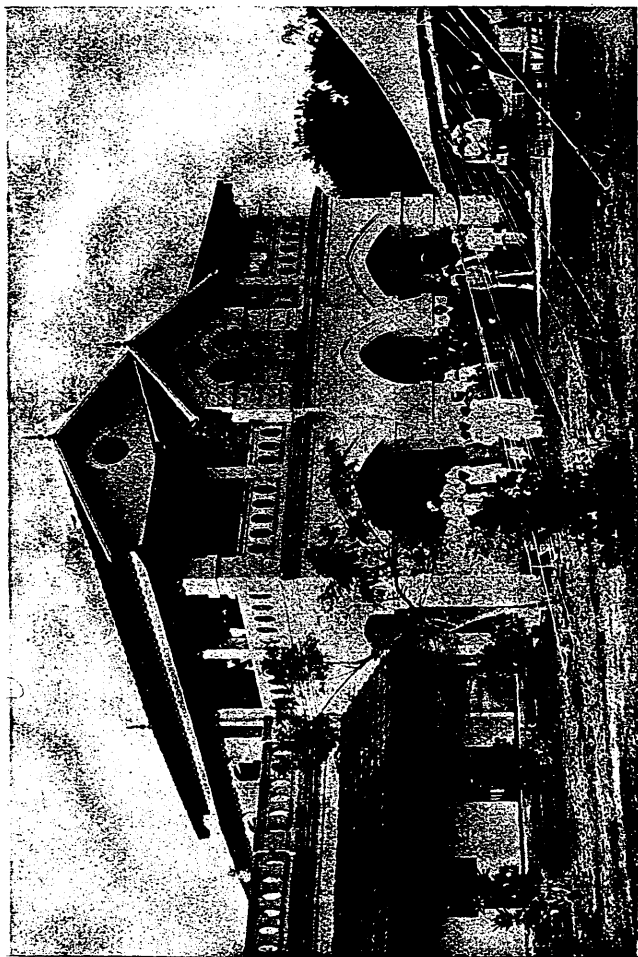


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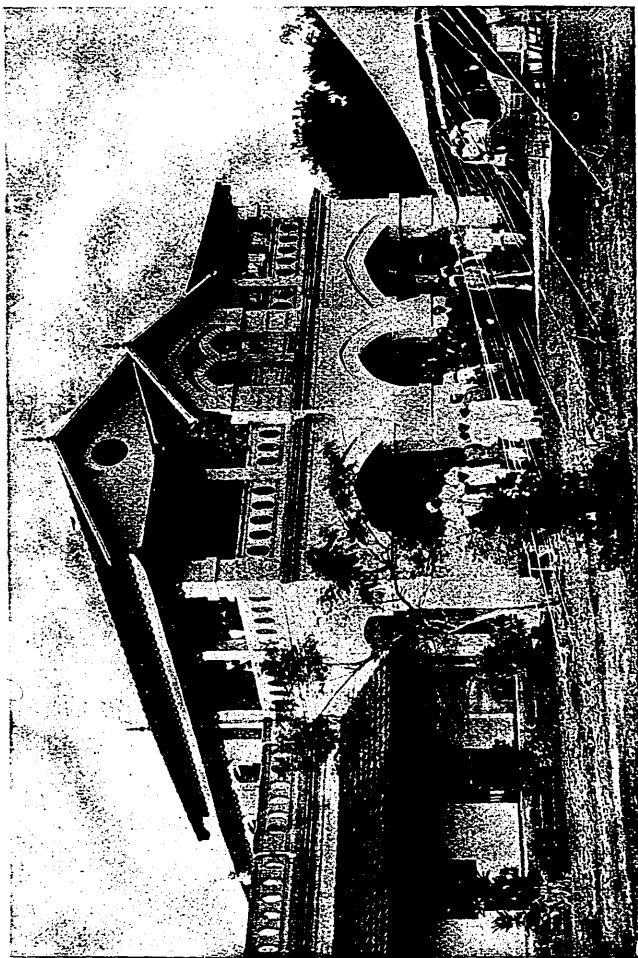
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BAPTIST MISSION HOSPITAL FOR WOMEN AND CHILDREN, NELLORE, INDIA

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Aside from mission schools of all grades there is an increasingly favorable movement toward industrial education for the Christian converts. In their heathen condition they were simply serfs, and unacquainted with any except the most menial forms of labor. In an enlightened and civilized community diversity of occupation and employment is needed, and there is almost no opportunity for the outcaste Christian convert to become acquainted with these except by means of industrial schools conducted under mission auspices. A good beginning has been made at Nellore, where the Bucknell Institute, organized by the generosity of the late William Bucknell of Philadelphia, is training girls in weaving, sewing, and other industries prepared for them to learn. A movement has also just been started for the establishment of a fully organized technical school at Ongole, towards which Dr. Clough has contributed the first five thousand rupees. The spiritual effect of missionary work is, of course, the most important, but to the eye of the general observer elevation in social life and capacities, and in standing in the community is something more plainly evident. The Telugu Mission will be largely helped by every movement in this direction, and



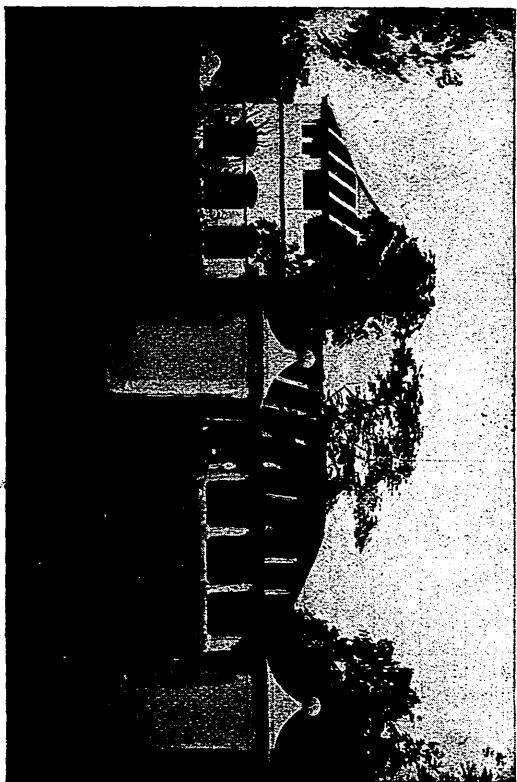
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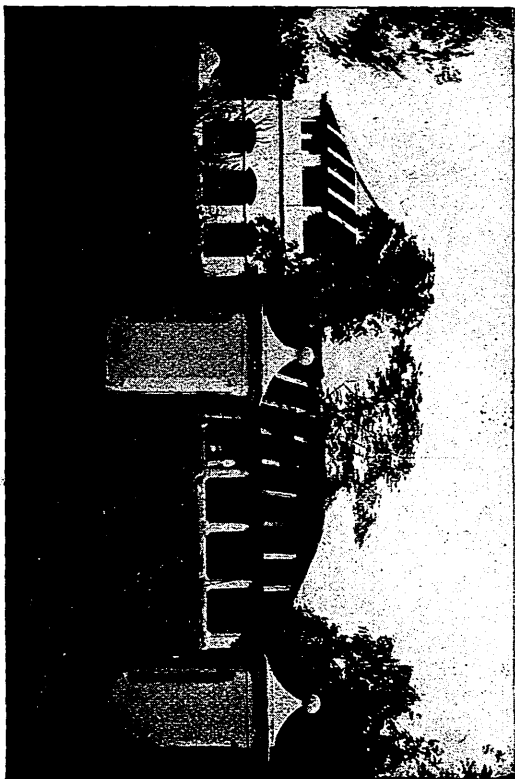
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MISSION BUNGALOW, VINUKONDA, INDIA

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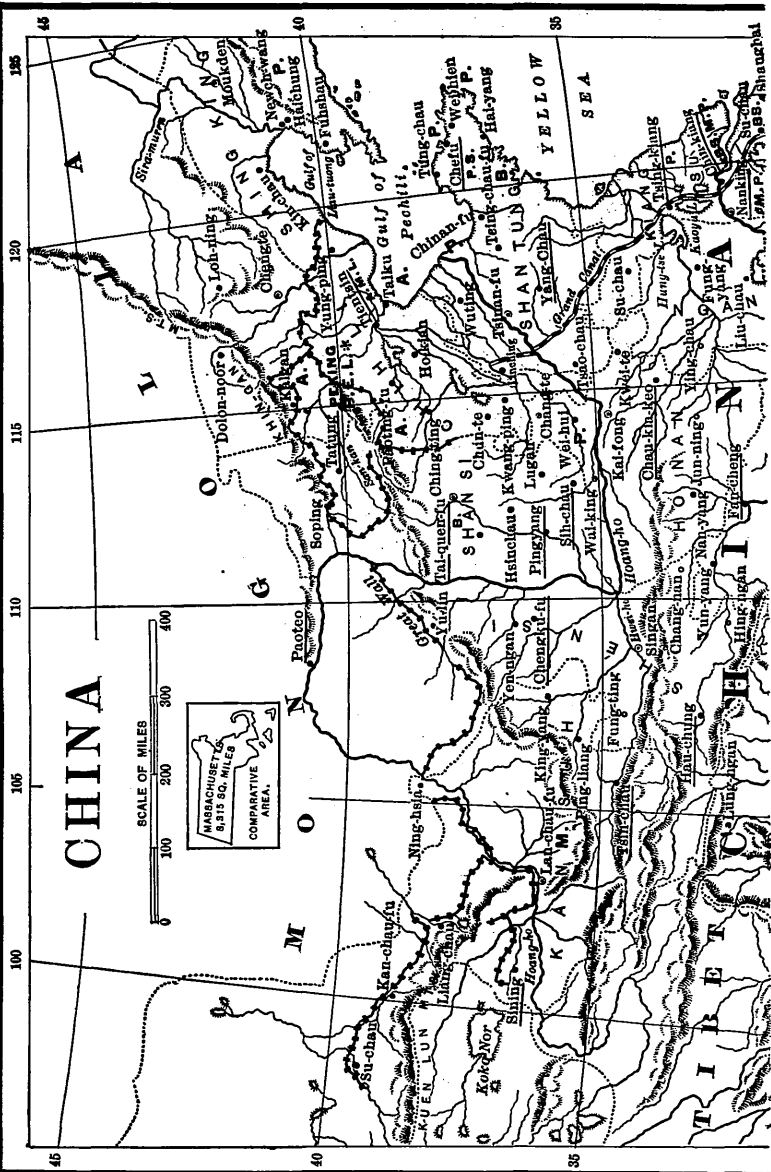
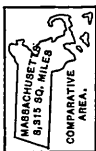
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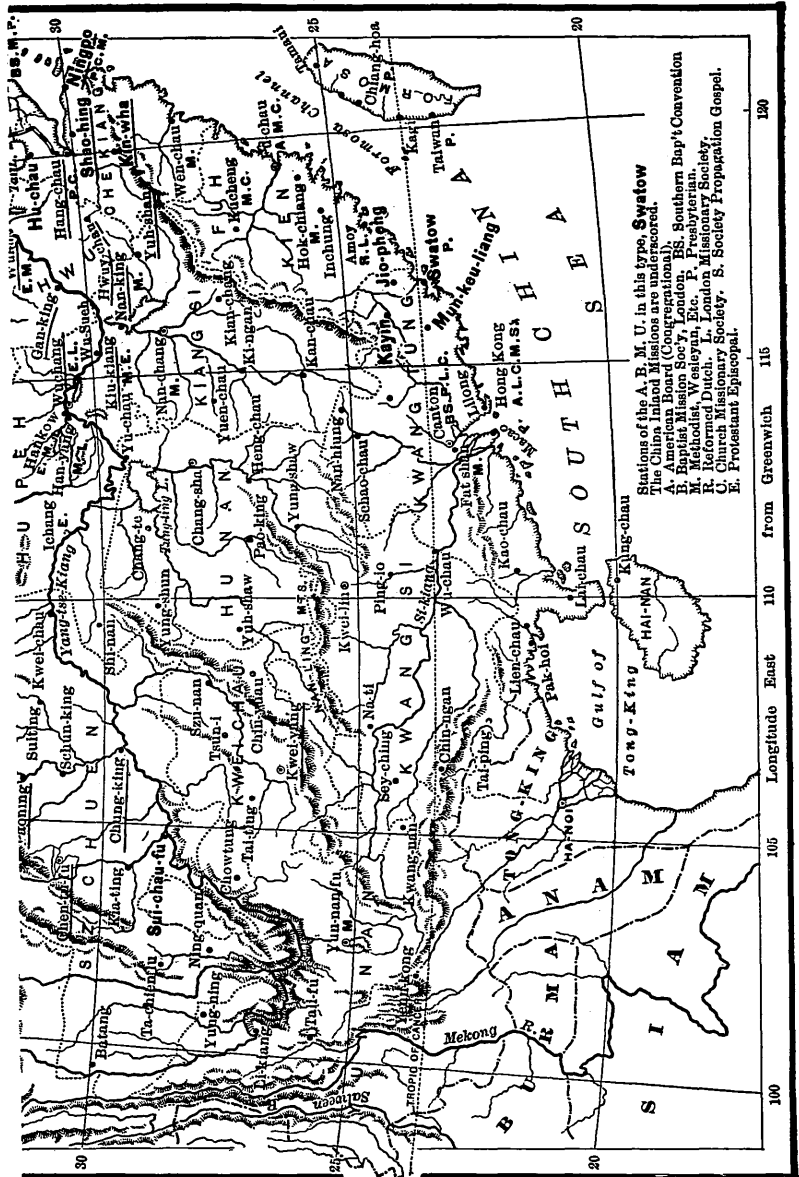


MISSION BUNGALOW, VINUKONDA, INDIA

CHINA

SCALE OF MILES
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Stations of the A. B. M. U. in this type, Swatow
 The China Inland Missions are underscored.
 A. American Board (Congregational).
 B. Baptist Mission Soc'y, London. B.S. Southern Bapt's Convention
 C. Church of Christ.
 D. Church of England.
 E. Church of Scotland.
 F. Church of the Nazarene.
 G. Church of the United Brethren.
 H. Church of the Wesleyan Methodists.
 I. Church of the Wesleyan Methodists (Foreign).
 J. Church of the Wesleyan Methodists (Home).
 K. Church of the Wesleyan Methodists (Foreign).
 L. Church of the Wesleyan Methodists (Home).
 M. Church of the Wesleyan Methodists (Foreign).
 N. Church of the Wesleyan Methodists (Home).
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 X. Church of the Wesleyan Methodists (Home).
 Y. Church of the Wesleyan Methodists (Foreign).
 Z. Church of the Wesleyan Methodists (Home).



SUSPENSION BRIDGE IN WEST CHINA, ON THE ROUTE FROM BHAMO, BURMA, TO YUNNANFU, CHINA

BAPTIST MISSIONS IN CHINA

COUNTRY AND PEOPLE

THE immense country included within the Chinese empire comprises one third of the most habitable part of the globe. In population it is the largest empire which the world ever knew. The name China is not used by the people for their own country. One of the names they give it denotes "the world," another means "The Middle Kingdom," as the Chinese believe that their country is the centre of the earth, and all other nations are less important territories on the outside. Another name sometimes given to China by the Chinese is "Heaven," from which the people are sometimes called "Celestials." The empire is divided into three principal parts, of which that commonly known to other nations as China is called the Eighteen Provinces. It is the only part entirely settled by the Chinese. Its scenery is beautiful, its soil fertile, its climate salubrious, its rivers magnificent and navigable, and its productions various and abundant. The Chinese are largely engaged in agriculture, and although they are ignorant of many of the operations of fertilizing and have few and simple implements, they make up for these disadvantages by their indefatigable industry. This and the favorable conditions of soil, climate, and irrigation have rendered the country so productive that it has always supplied all the wants of its people and been quite independent of foreign nations.

The Chinese are conservative and proud of their country and customs. They claim the oldest authentic and continuous history of any people on earth, running back to 2,852 years before Christ, or only 363 years after the Deluge. The population of the empire is generally estimated at 400,000,000, all of whom read the same language; but the spoken dialects are



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very numerous, especially in the south. The Chinese have more virtues than most pagan nations. They have never offered human sacrifices, nor deified vice. The government of China is the most purely patriarchal of those now existing on the earth. All the land belongs nominally to the emperor, and he is the father of the people. Every officer is strictly responsible for the good order and welfare of the terri-



CHINESE MANDARINS

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There is no caste in China. There is a system of slavery, but it is not so degrading as in other countries. It is not allowable to separate married slaves, nor to sell their children

when very young. Girls are more readily sold than boys. The Chinese have a great admiration for learning; and education of a certain kind is very general. The offices of government are open only to those who have passed literary examinations, and the literary class is the most influential in the country. It is from this class that the chief opposition to Christianity comes, in accordance with the words of Christ, "Not many wise, not many noble, are called." As far as all human standards can measure, the Chinese are so far above any other heathen nation in importance that their conversion is beyond all comparison the greatest work before the Church of Christ. When China is converted one half of the heathen world will have been conquered for Christianity.

In China, as in all heathen countries, woman occupies an inferior position, yet literary attainments are considered creditable to a woman. Neither Confucius nor Buddha assigns to the wife a position of honor. According to the latter she is in all respects inferior to her husband, and can only wish that on her re-entry into life, in the next state of existence, she may be born as a man. According to Confucius, she has duties, but no rights. The three great duties which, in accordance with the principles of the Chinese philosopher, were impressed on every woman, from her youth up, were, obedience to her parents, her husband, and to her oldest son. The husband has full rights over the person and property of his wife. The sorrows of married life in China are so great that girls often commit suicide just before the wedding. These sorrows result not from the character of the people, but from the superstitions and practices of heathenism, and can be removed alone by the light of the gospel. There is little intermingling of men and women in social life, therefore the labors of female missionaries are likely to be the principal means of reaching their sex for a long time to come.

RELIGIONS

There is no generic term for religion in the Chinese language, but there are three nominal religions in the country, Confucianism, Taoism, and Buddhism. These three forms do not interfere with each other, as a Confucianist may worship

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In China, as in all heathen countries, woman occupies an inferior position, yet literary attainments are considered creditable to a woman. Neither Confucius nor Buddha assigns to the wife a position of honor. According to the latter she is in all respects inferior to her husband, and can only wish that on her re-entry into life, in the next state of existence, she may be born as a man. According to Confucius, she has duties, but no rights. The three great duties which, in accordance with the principles of the Chinese philosopher, were impressed on every woman, from her youth up, were, obedience to her parents, her husband, and to her oldest son. The husband has full rights over the person and property of his wife. The sorrows of married life in China are so great that girls often commit suicide just before the wedding. These sorrows result not from the character of the people, but from the superstitions and practices of heathenism, and can be removed alone by the light of the gospel. There is little intermingling of men and women in social life, therefore the labors of female missionaries are likely to be the principal means of reaching their sex for a long time to come.

RELIGIONS

There is no generic term for religion in the Chinese language, but there are three nominal religions in the country, Confucianism, Taoism, and Buddhism. These three forms do not interfere with each other, as a Confucianist may worship

in a Buddhist temple and hold Taoist beliefs, without any impeachment of his sincerity, and no one cares enough for his peculiar views to fight for them. In a certain sense it may be said that China has no religion, as Confucianism is a moral philosophy, Buddhism is atheism, and Taoism is agnosticism. That which has the strongest hold on the hearts of the people is the worship of ancestors and of the spirits of earth, air, and water. This is universal.

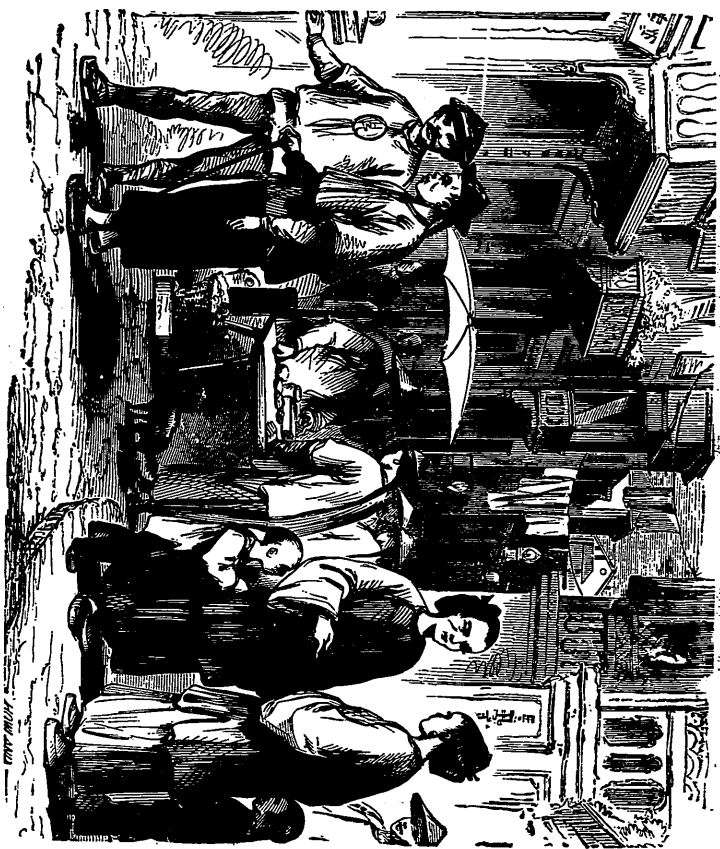
Nestorians visited China in 505, and formed churches in several cities. The Roman Catholics began work there in 1288, and had considerable success. The arrogance of the priesthood and their interference with the politics of the country led to an edict of expulsion against Christians in 1767, and it continued until 1858, when toleration was proclaimed. The first Protestant missionary to China was Robert Morrison, who arrived in Canton in September, 1807, and became official translator to the East India Company, under whose auspices he prepared his dictionary, and translated the Bible into Chinese.

BAPTIST MISSIONS

The work of the American Baptist Missionary Union among the Chinese is divided into six departments: the Mission in Siam, the South China Mission, the Hakka Mission, the East China Mission, the West China Mission, and the Central China Mission.

THE MISSION IN SIAM

The beginning of American Baptist missions to the Chinese was in Bangkok, Siam. In 1831 Rev. John Taylor Jones arrived in Burma for missionary work, but after consultation with the brethren it was decided that he should open a mission in Siam. He arrived in Bangkok March 25, 1833, and at once began labors for the Siamese. Dr. Jones was a man of great earnestness and linguistic ability. He translated the New Testament into the Siamese language and created a large Christian literature. He also acquired great influence with the higher officials, and even with the Emperor of Siam, and



STREET SCENE IN CHINA

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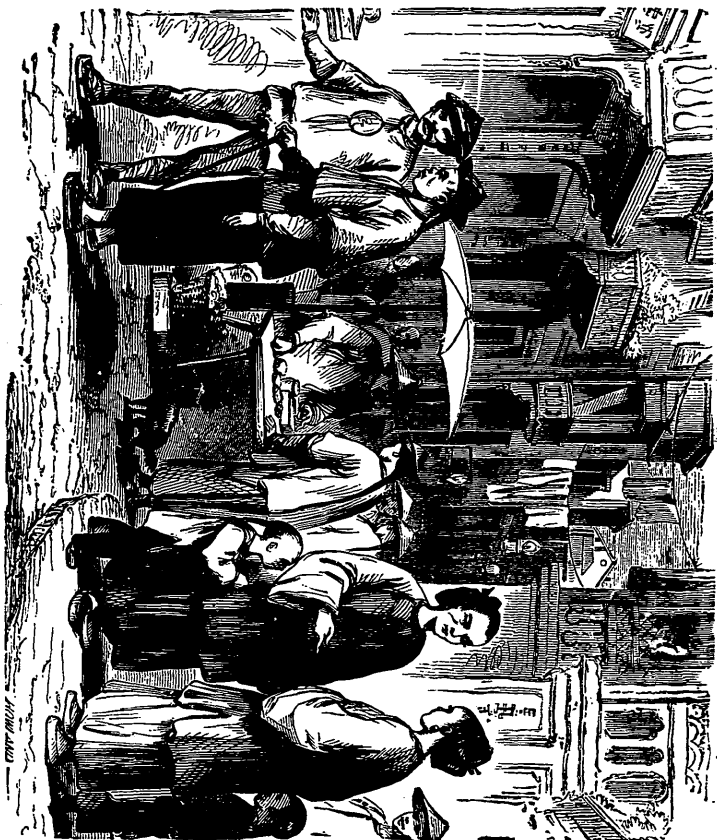
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was greatly respected by all. Although his labors were in the Siamese language, the first converts to be baptized were three Chinese, who received the ordinance Dec. 8, 1833. From the first the work among the Chinese in Siam was more promising than that for the Siamese, and special work for the latter was suspended in 1869. The work among the Chinese continued to prosper. In 1851 a great disaster befell the mission in the destruction of all the missionary buildings by fire, involving a loss of nearly fifteen thousand dollars; but they were soon rebuilt, and the property of the Missionary Union in Bangkok has greatly increased in value. In 1869 forty-five were baptized, a larger number than was received in all the years previous. In 1874 the baptisms amounted to one hundred and forty, and the work went on until at one time as many as five hundred converts were reported in the mission. Missionary work among the Chinese in Siam has, however, always been of an uncertain character. The Chinese are in that country for the purposes of trade and gain, and although many converts were received into the churches, a large number of them returned to their homes in China. At the present time the visible results of the work are small. Siam has always been open to missionary work; the missionaries have been entirely unrestricted in their labors since 1851; the Chinese are numerous, but owing to the shifting character of the people the success has not been in proportion to the labor expended, and the question of removing the mission bodily to China proper has often been agitated.

Three names are closely linked with the earliest history of American Baptist missions to the Chinese,—William Dean, Josiah Goddard, and William Ashmore. All began their labors in Bangkok, and each became in a very special manner the founder of departments of Chinese mission work as they exist to-day. Rev. William Dean reached Bangkok in 1835, and removed to Hongkong in 1842. He resided for a time in Macao in 1846, returned to Bangkok in 1855, and until within a few years has been the chief factor in carrying on mission work in Siam. Rev. Josiah Goddard reached Bangkok in 1840, but removed to Ningpo, China, in March, 1848, and became the founder of the evangelistic work in the East China Mission. Rev. William Ashmore, going to Siam in 1849, re-

moved to Hongkong in 1857. In January, 1864, he purchased and occupied the present headquarters of the mission at Kak-chieh, opposite the city of Swatow, and thus established the South China Mission in its present location. The relations between the Chinese mission in Siam and the South China Mission have always been intimate, and there have been interchanges of missionaries and frequent removals of native converts and laborers from one field to the other. Miss Adele M. Fielde, reaching Bangkok in 1866, after five years of labor there and a stay in America, became the organizer of the woman's work for woman of the South China Mission. Rev. Sylvester B. Partridge and wife, arriving in Bangkok in 1869, removed to Swatow in 1872. Thus the Chinese mission in Siam, while not largely successful in itself, has been a field of preparation for the work in China proper, and has contributed much to the early foundations of Baptist missions in the great Chinese empire.

THE SOUTH CHINA MISSION

The war of 1841 between the British and the Chinese is commonly known as the Opium War. It resulted in forcing British opium on the reluctant Chinese, but this evil was in part counterbalanced by the opening of the Chinese empire to Christian missionary work. By the treaty of August, 1842, Hongkong was ceded to the British, and five ports, — Canton, Amoy, Fuchau, Ningpo, and Shanghai, — were opened to British trade. Rev. William Dean hastened to take advantage of this opportunity, and before the close of that year had begun missionary work in Hongkong. In 1846 he resided for a time in Macao. In 1847 Rev. J. W. Johnson reached Hongkong. The missionary work was carried on with considerable success in that city for some years. Swatow was opened as a port for foreign commerce in 1857, the same year that Rev. William Ashmore and wife reached Hongkong. After laboring in that city Mr. Ashmore visited America, but returned to China in 1863 in a vessel by way of the Cape of Good Hope. The voyage was one full of alarms, there being constant fear of capture by Confederate cruisers; but Mr. and Mrs. Ashmore safely reached Double Island at the mouth of Swatow Harbor,

in July, 1863, to which place he had been preceded by Mr. and Mrs. Johnson, who arrived in June, 1860. The city of Swatow is situated on the mainland. The site is low and flat and not healthful; for this reason the headquarters of the mission were established at Kakchieh on the southern shore of the bay, a mile across the water from Swatow. In January, 1864, Mr. Ashmore bought property at Kakchieh for \$800. The site was at that time rocky, rough, and sterile, but with



DR. ASHMORE'S HOUSE

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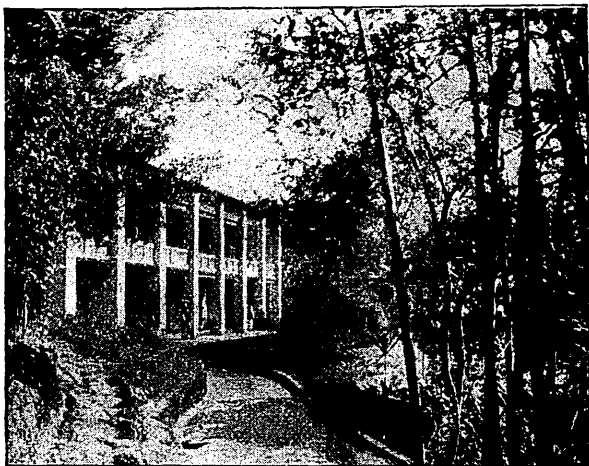
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BIBLE WOMEN AT SWATOW

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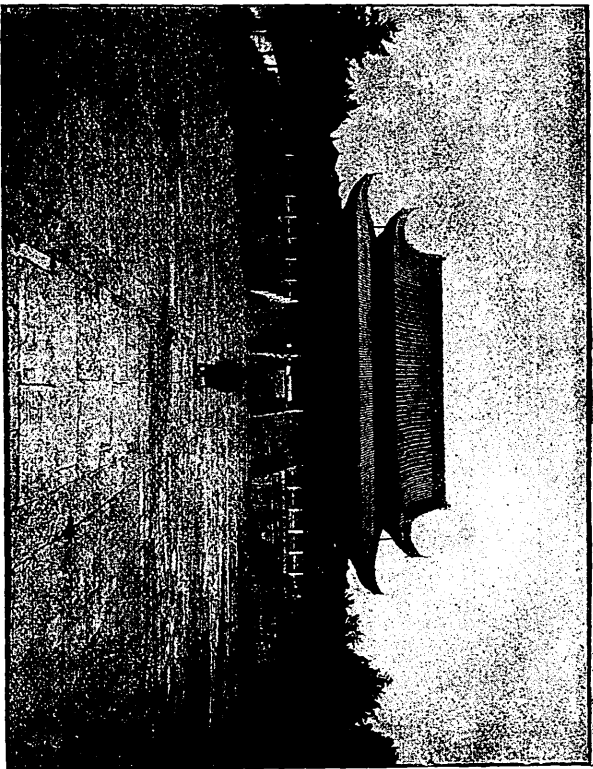


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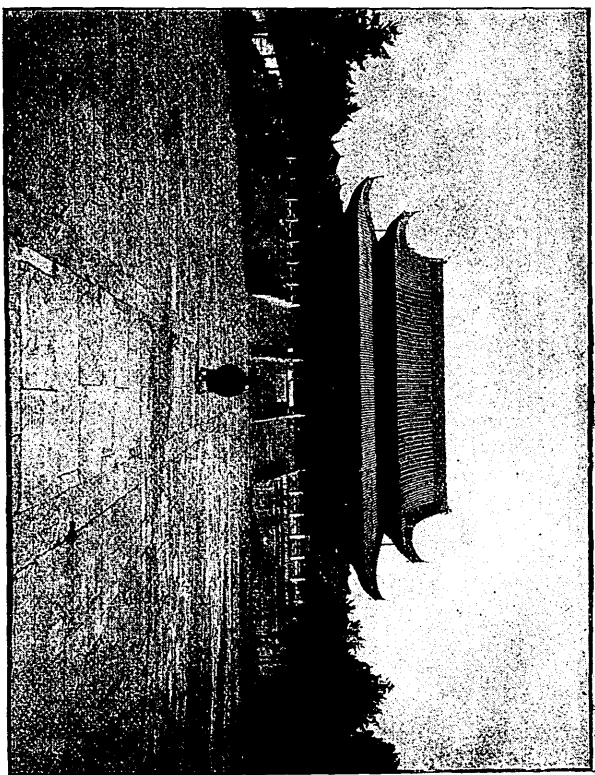
The mission at Swatow has been acknowledged by many to be the best organized mission in China. It has been conducted from the first on the fundamental principles of the New Testament. Self-support and self-dependence in the native Christians have been carefully studied. The accounts of the work among the native churches frequently remind one of the narrative in the Acts of the Apostles. In all the little branch churches elders are appointed who keep up the services in the absence of a missionary or of the native preacher. Every little group of Christians is taught self-help and self-reliance. Their services, their worship and their work go on without the constant presence and stimulus of the missionary. From the first they have been subjected to frequent persecution, but have been taught to rely not upon the political power and influence of the missionaries, but to depend upon the Lord and seek to obtain justice from their own officials. A class for Bible study has been regularly maintained at Swatow, the headquarters of the mission, not only for students preparing for the ministry or for Christian work, but leading members of the native churches have been encouraged to come to Swatow as they might be able for short periods of Bible study. In this way the Christians have been trained in efficiency in work and stability in faith. In recent years a system of Bible study at central points throughout the country districts has been inaugurated by Rev. John M. Foster, in order to reach and teach members of the churches who are not able to leave their homes for a period of study at Swatow. A larger number of converts has been gained in the Swatow mission than in other fields in China and the work from the first has been of a singularly stable and gratifying character. The ground which has been gained has been held, and as would appear from the thoroughly scriptural methods which have obtained in the mission, there is every reason to believe that the foundations have been laid for a large, aggressive, and substantial progress for the



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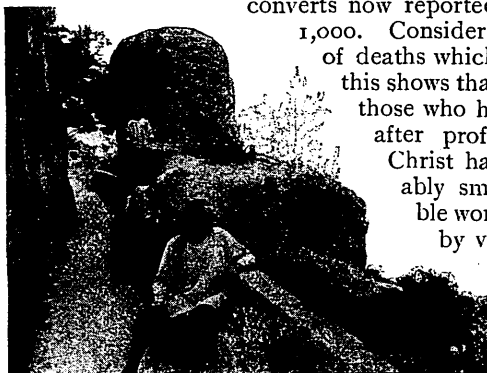
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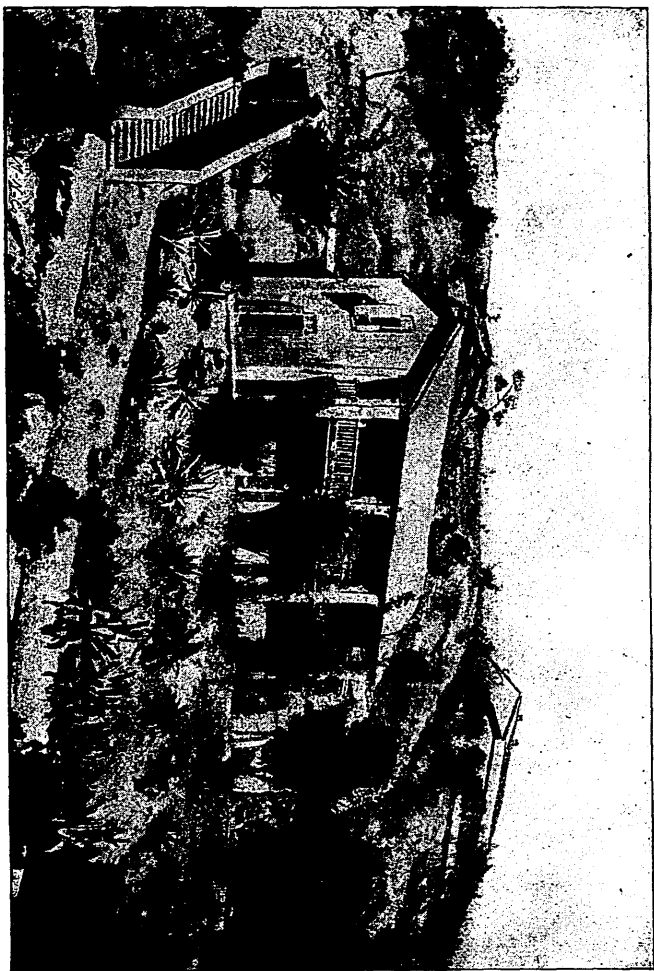


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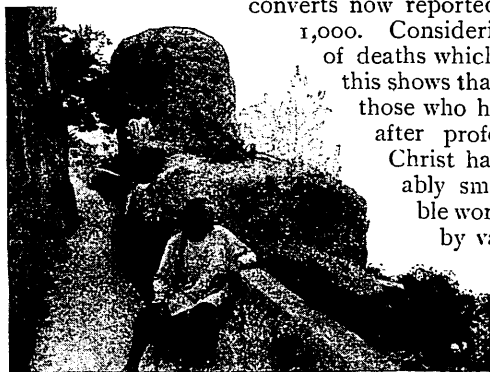
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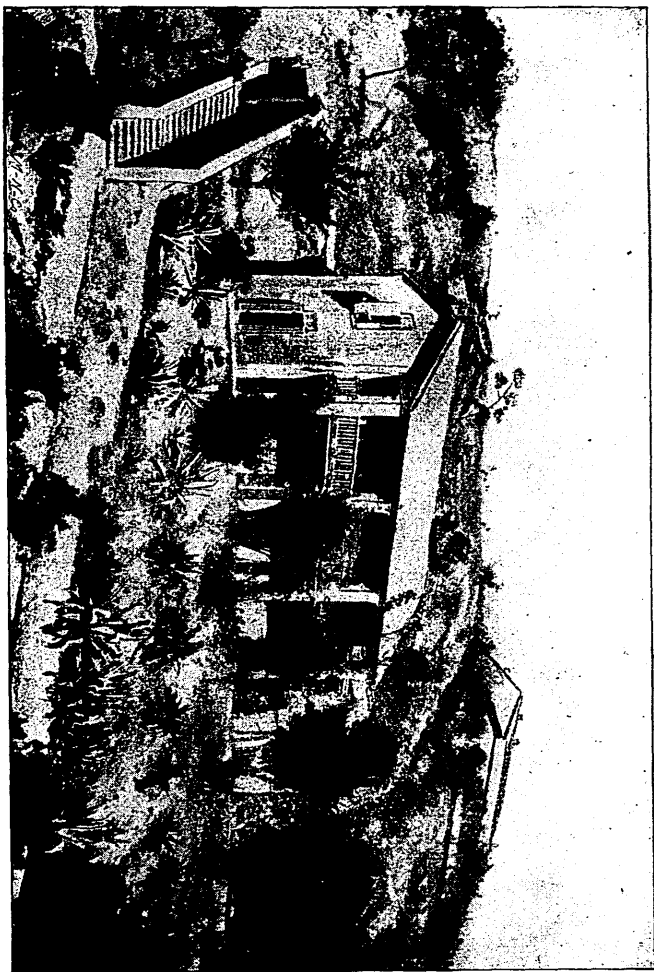
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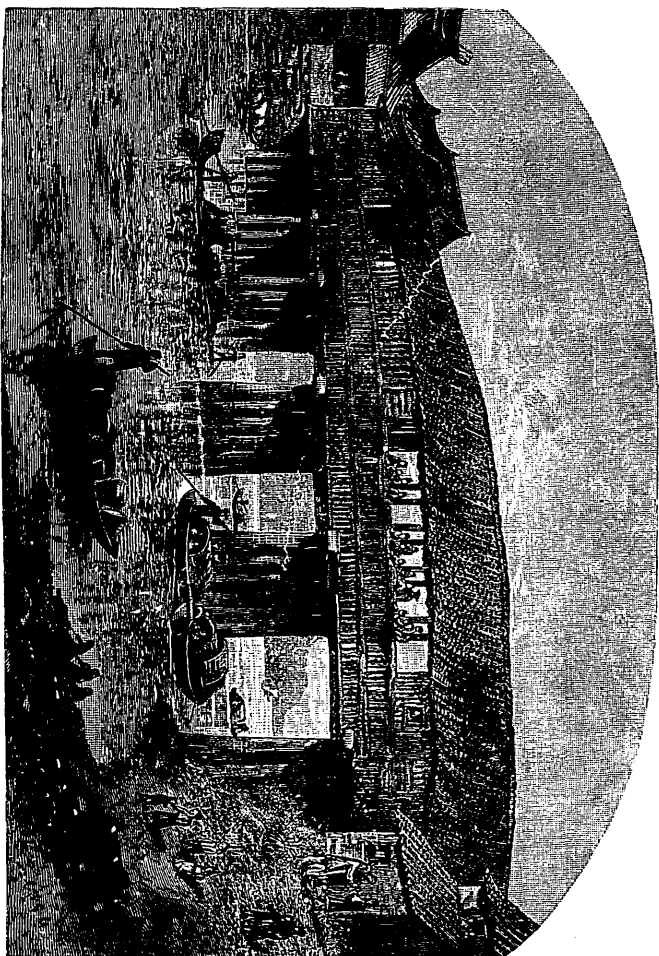


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THE EAST CHINA MISSION

Baptist Mission work at Ningpo, China, was begun by D. J. Macgowan, M. D. A hospital was open for three months in 1843, but was closed and not re-opened until April, 1845. Dr. Macgowan visited Calcutta in 1844, and with funds contributed there he established a hospital in Ningpo. The first year he prescribed for more than two thousand patients. The evangelistic work in Eastern China was opened by the removal of Rev. Josiah Goddard from Bangkok to Ningpo, where he arrived in March, 1848. Mr. Goddard was a man of intense earnestness and industry, and of great intellectual ability. He completed the translation of the New Testament into Chinese, in 1853, in a version which is still in use. In his missionary work he enjoyed the association and assistance of other able laborers. Rev. E. C. Lord, having sailed for Ningpo, in 1847,

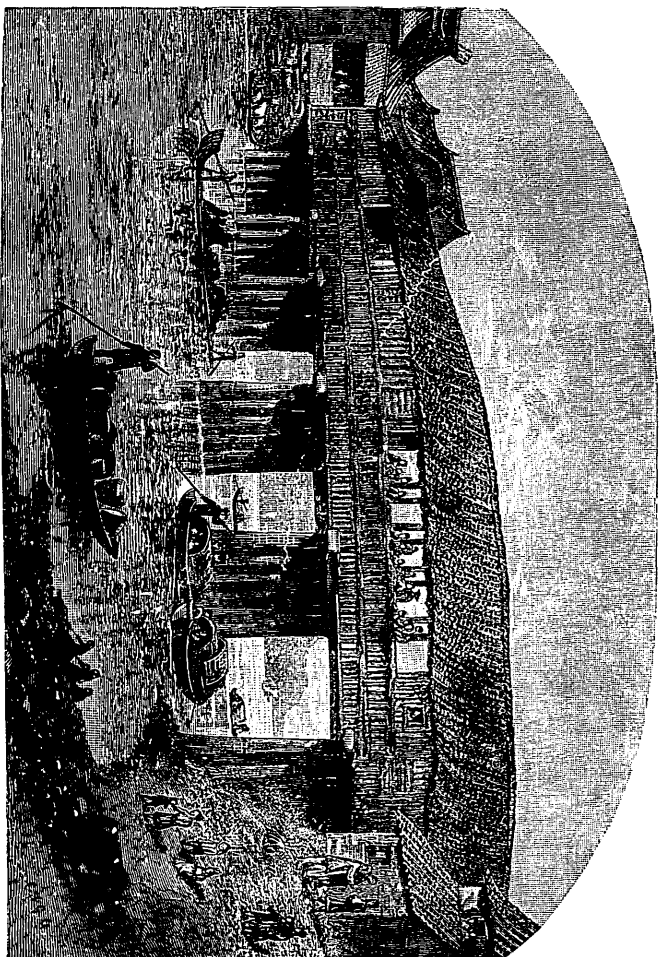


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was engaged for many years in the missionary work. During a long period he served as United States Consul, but still continued his labors as a missionary while not receiving a salary from the Society. The first convert in Ningpo was baptized in May, 1849, and the work continued with encouraging results.

The East China mission has been specially distinguished by the variety of the efforts which have been made to reach the people. Medical work, which has already been referred to, while interrupted for a few years, has been continued at Ningpo, Dr. S. P. Barchet succeeding Dr. Macgowan, and carrying on the hospital from 1875. He was joined in this work by Dr. J. S. Grant in 1889. Schools were also established in Ningpo which have been carried on continuously and efficiently. The villages and towns in the populous districts around Ningpo have been reached by persistent gospel work. A Biblical class for the training of native preachers was conducted for years by Dr. Lord, and was finally established at Shaohing. It is now under the care of Rev. Horace Jenkins, who joined the mission in March, 1859. An eminent laborer in the East China Mission was Rev. M. J. Knowlton, D. D., who arrived at Ningpo in June, 1854. Dr. Knowlton presented an unusual combination of evangelistic earnestness and scholarly ability. He was humble and gentle in his intercourse with the people and gained their love by his treatment of them and by his eminent abilities. He was called the "Western Confucius," a high compliment both to his moral and intellectual qualities. In 1868 the mission was reinforced by Rev. J. R. Goddard, the son of Josiah Goddard the founder of evangelistic work in the mission. Mr. Goddard has been a pillar of strength in the mission at Ningpo, which many times has rested with almost its entire weight upon his single efforts. The mission has extended over a wide territory. An outstation was opened at Kinhwa in 1861, which was afterward removed to Shaohing. This was opened as a station in 1869, but the work at Kinhwa was resumed and a station was established there in 1883. For many years attempts had been made by missionaries of various societies to effect an entrance in the great and populous city of Huchau, but all had been defeated by the hostility of the people. The literary class in

Huchau is very strong and rules the city. Their opposition succeeded in defeating every effort to establish missionary work in the city until in 1886, Rev. George L. Mason, leaving his family at Shaohing, and assuming the Chinese dress, with one native helper quietly effected an entrance into the hostile city and established a station there. The work was carried on so quietly that for a time it escaped the enmity of the people, but in 1893 a mob was raised and an effort made to dislodge the missionaries. The purpose of the mob was defeated in answer to prayer, and the work in this great and prosperous city continues.

The people in eastern China have been apparently less impressible than those of the South. Not so large a number of converts are reported, but the outlook is constantly brightening. Foundations have been laid for future work with a good promise of success.

THE WEST CHINA MISSION

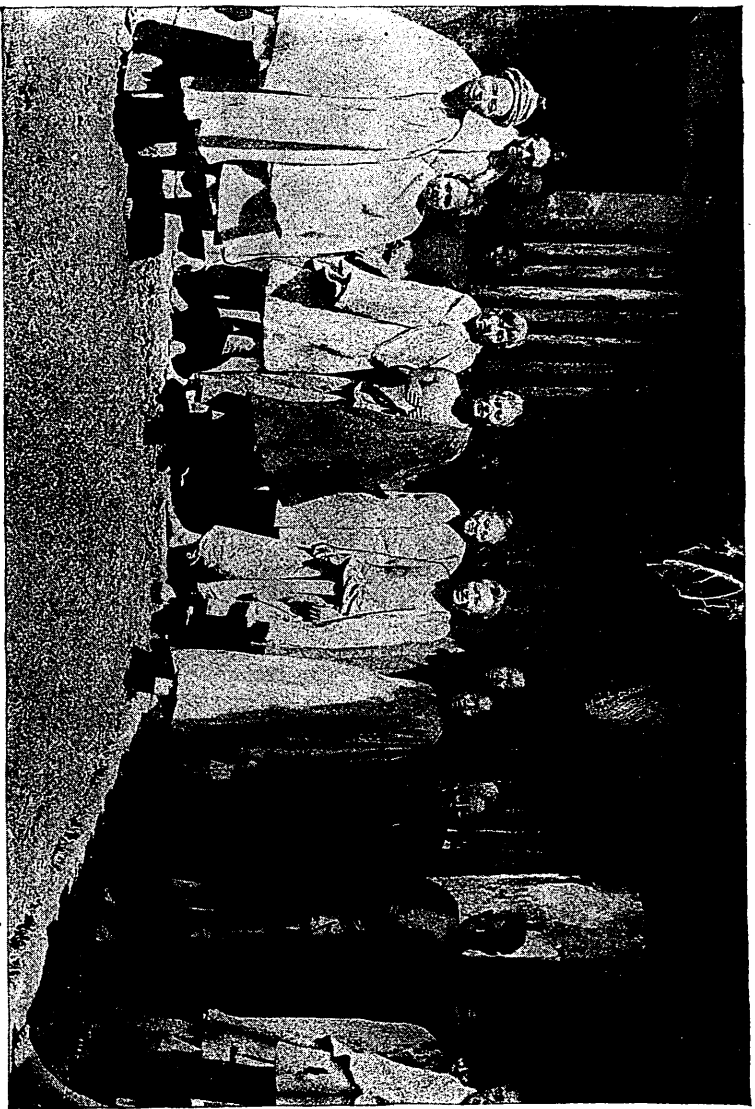
Rev. William M. Upcraft had labored in China for several years as an agent of the Bible Society, and had travelled extensively through central China with the Word of God. Here he encountered many dangers, and on one occasion had been stoned and left without the city for dead, as was the apostle Paul at Lystra ; but like the apostle he was raised up and went on his way. His health, however, suffered so severely that he was compelled to take a furlough and visited the United States. The young people of the State of Minnesota became especially interested in him, and organized themselves to support Mr. George Warner and himself in establishing a new mission in western China, under the auspices of the American Baptist Missionary Union. Messrs. Upcraft and Warner sailed in 1889, and after a long and tedious journey up the Yangtze River a station was opened at Suichaufu, commonly known among its own people by the abbreviated name of Suifu. This city is situated in the immense and flourishing province of Szchuan, on the western tier of the provinces of China Proper. The people are independent, intelligent, and enterprising, and are less affected by the corruptions which come from contact

with foreign commerce than in the cities of the coast. They have shown much readiness to listen to the gospel. The West China Mission has been largely reinforced. Medical work was opened by Rev. C. H. Finch, M. D., who went out in 1891. New stations have been opened at Kiating, and at Yachau. Broad foundations have been laid for the establishment of an extensive work in China, reaching over toward the borders of Tibet. A small church has been gathered at Suichaufu. The remote character of the field and its great need of Christian missionary labors lend a romantic and unusual interest to the work of the West China Mission, especially since this is the nearest approach of American Baptists to reaching the people of that hitherto unevangelized country, Tibet. By the riots of 1895 all missionaries were expelled from the Province of Szchuan, but they have now returned, and the result of the riots has made larger openings for the gospel.

THE CENTRAL CHINA MISSION

In 1893 a station was opened at Hankow, at the head of ocean navigation on the Yangtze River. The object of the establishment of this mission is twofold. First, to furnish a link in the chain of communication between the missions on the coast and the missionaries in West China; and, second, to have some share in responding to the immense needs of the great and populous provinces of Hupeh and Hunan in Central China. The missionaries who began this work were Rev. Joseph S. Adams and wife, who have for several years labored usefully at Kinhwa, and Rev. W. F. Gray and wife, of Iowa, and in 1897 they still continue as the only representatives of American Baptists in Central China. The three adjoining cities of Hankow, Hanyang, and Wuchang form the greatest centre of population in China, having together between one and two million people. The permanent station of the mission has been established at Hanyang, a city on the north bank of the river, where less missionary work has been done than at the other places, and which offers an equally favorable access to the people of the interior. This infant enterprise of American Baptists in the very centre of China will deeply engage our interest and our prayers.

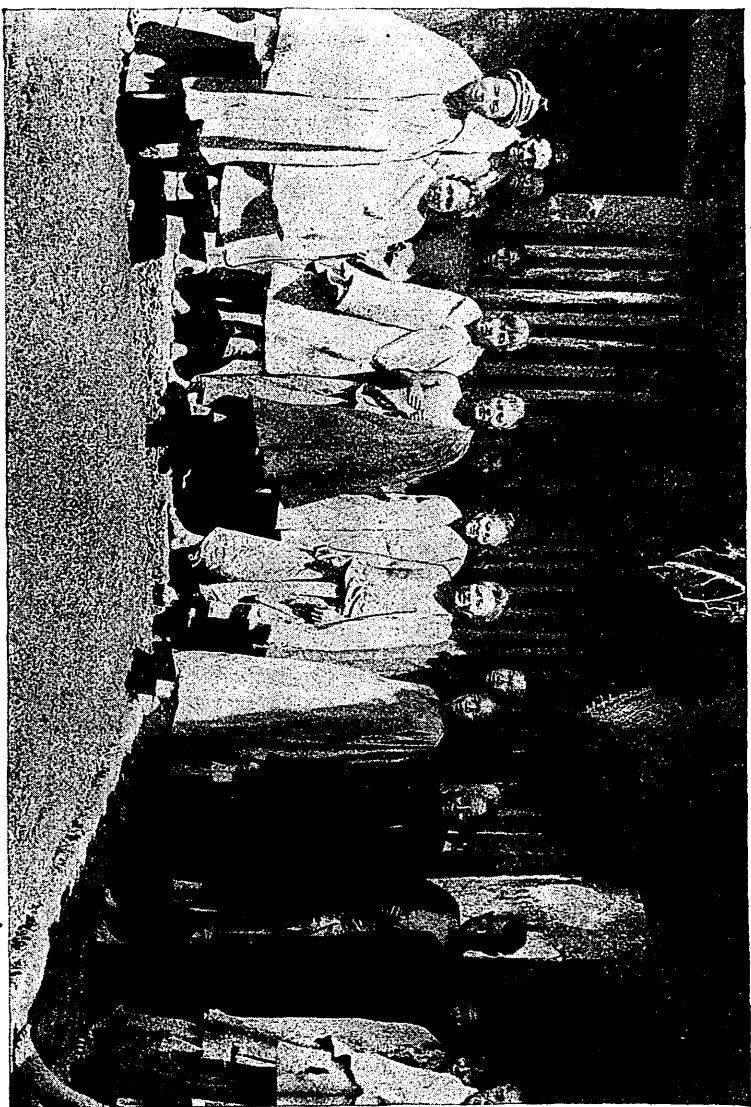
MEN OF WESTERN CHINA



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SOUTHERN BAPTIST MISSIONS.

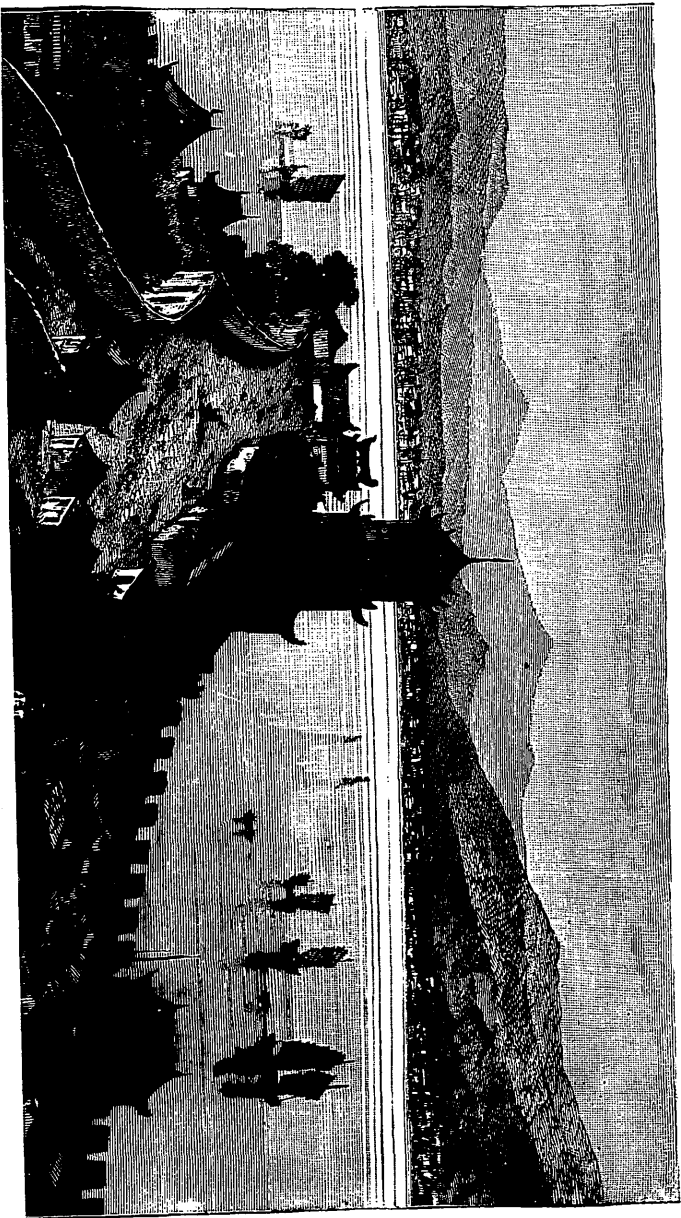
Rev. J. L. Shuck and wife, who reached Bangkok, July 1, 1836, and removed to Macao, which was held by the Portuguese, in September of the same year, were settled at Hong-kong in 1842. April 3, 1844, he removed to Canton, and began work in that great city, and afterwards associated with him Rev. I. J. Roberts, who had joined the Mission in 1841. After the withdrawal of the Southern Baptists from the General Convention in 1845, the Canton Mission was carried on under the auspices of the Southern Baptist Convention, and the work has been one of prosperity and blessing. The Missions of the Southern Baptists have been extended, and are now carried on not only in Canton and vicinity, but in Shanghai and other cities in that part of China, and also in North China at several stations in the vicinity of Chifu.

ENGLISH BAPTIST MISSIONS.

The English Baptists were early interested in the mission at Ningpo, but their later and principal efforts have been in the provinces of Shantung and Shansi, where the work has been carried on with great success. In Shantung there are fourteen stations and a large number of churches and converts. The mission in Shansi has been established amid great difficulties, yet five stations have been opened. The people are independent and vigorous and have been noted for their hostility to foreigners, but the mission is advancing with much blessing.

CONCLUSION.

The progress of missions among the Chinese can hardly be marked by statistics, since the peculiar clannish character of the Chinese prevents them from detaching themselves personally from their family and social life. The real progress of Christian work among them rather consists of the impression which Christianity is making upon the Chinese people as a whole. They are one immense family, with all the advantages as well as the obstacles implied in that closely-knit but



YANGTZE RIVER AT HANYANG

SOUTHERN BAPTIST MISSIONS.

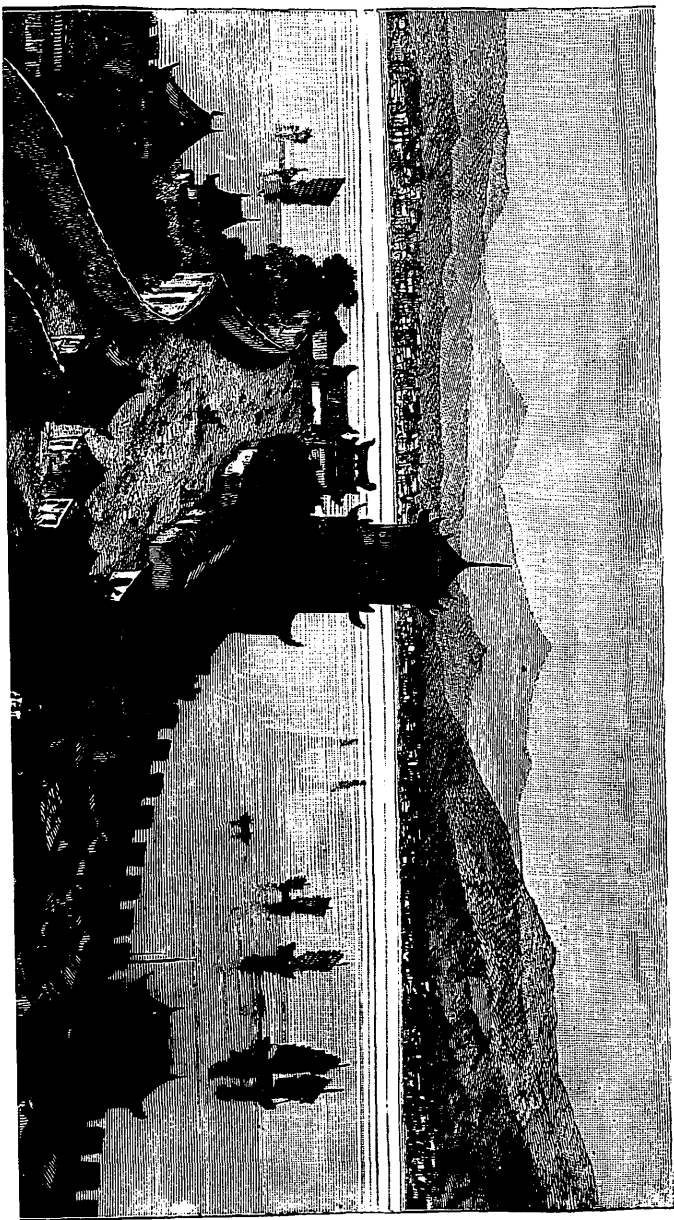
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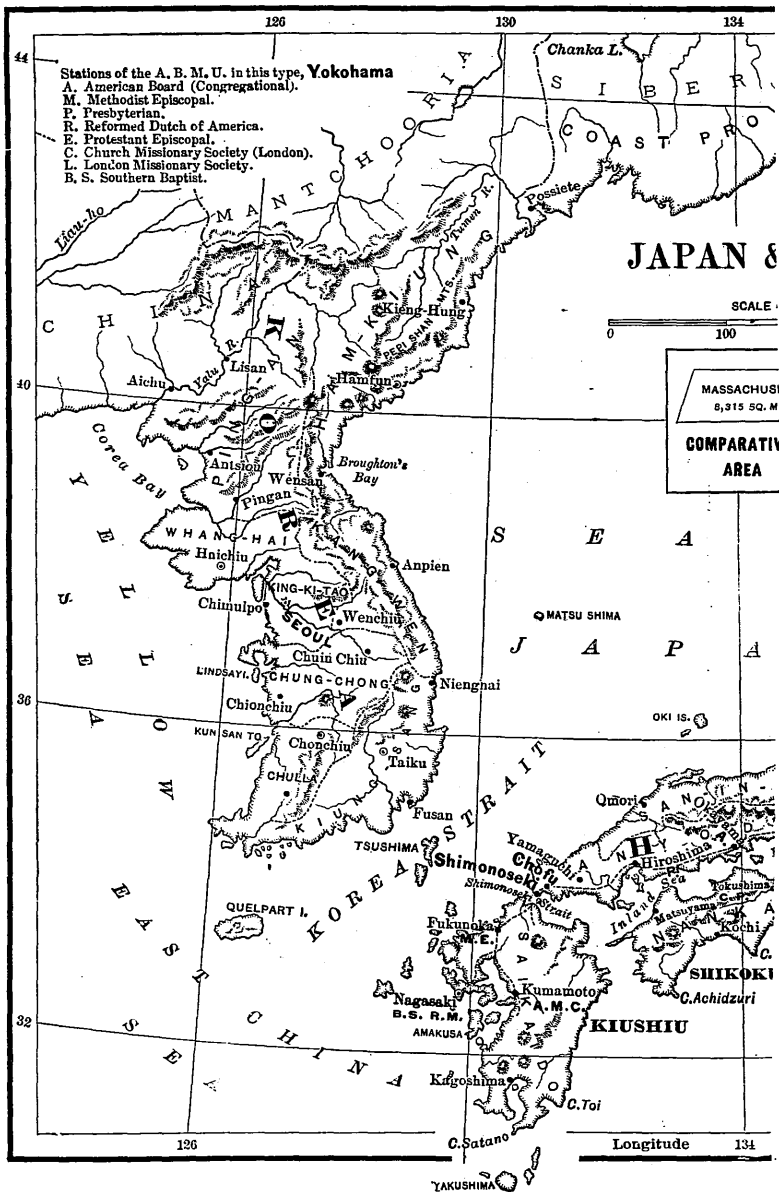


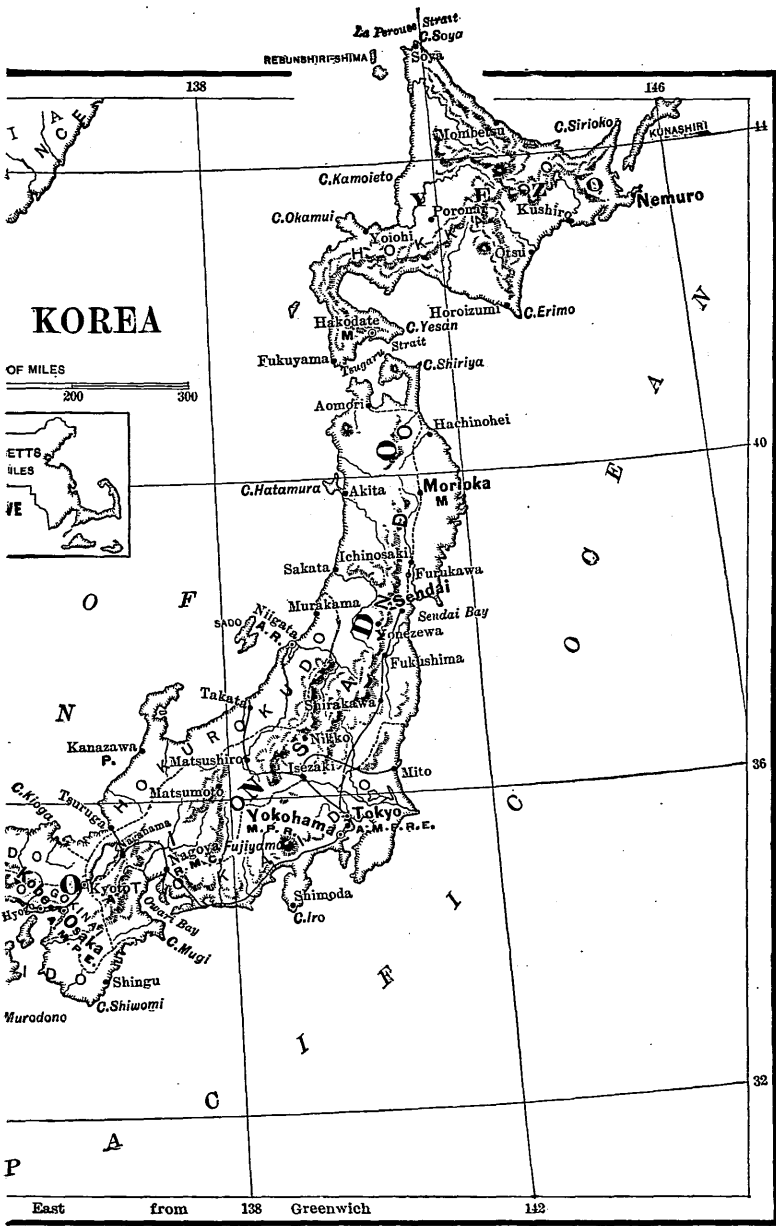
YANGTZE RIVER AT HANYANG

divinely-ordained relation. The gathering of converts from among the Chinese is made difficult by their family and national pride, by their local bonds, and by the clan relations into which every Chinese is drawn. Secret societies flourish among them to an extent hardly paralleled even in America. The missionary of the Cross contends against a complicated network of ties when he attempts to win a Chinese to the fellowship of the Gospel, and the progress of the missions has not been as rapid as in many other lands. On the other hand, the stability of the Chinese convert is assured by the persecution which he must brave on becoming a Christian, and his courage is peculiarly strengthened by the progress of the work. Every convert adds to the number of chains which are drawing the Chinese nation toward Christ. Every external impulse, political, military, social, or religious, which operates upon China, opens the country to the Gospel in a way impossible in other lands, and all the influences are helping to bring the day when China with its multitudinous and closely cemented mass of people shall move in a body toward the Savior of the world, and the words of prophecy shall be fulfilled, "A nation shall be born in a day."



SHIMONOSEKI, JAPAN

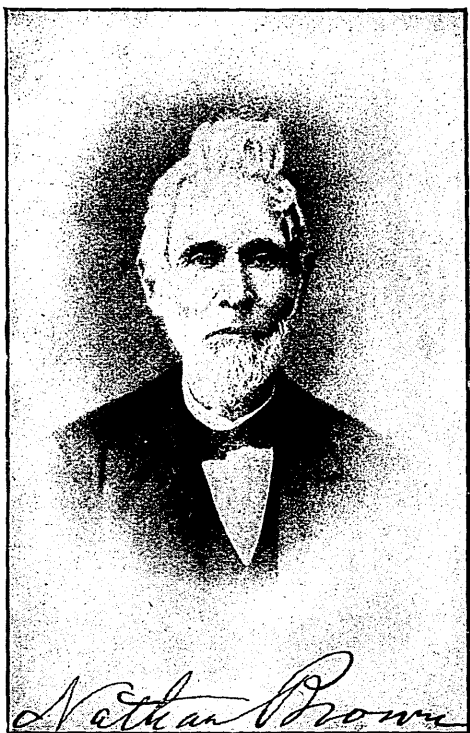




KOREA

OF MILES
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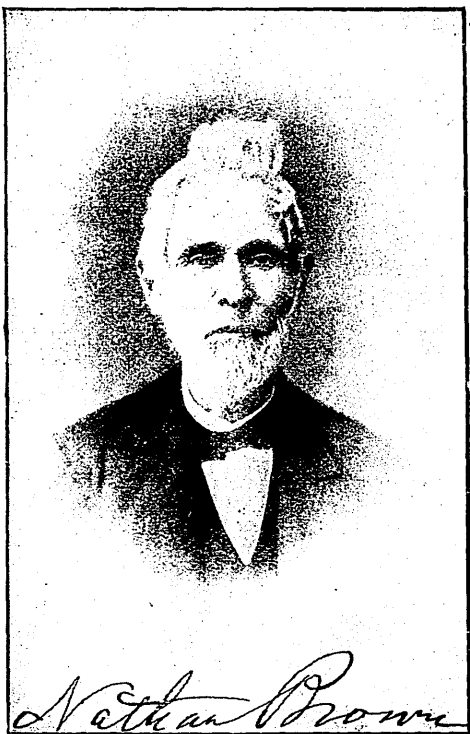


THE MISSION IN JAPAN

COUNTRY AND PEOPLE

JAPAN consists of four large islands and thirty-eight hundred small ones. It is nineteen times the size of Massachusetts, or about as large as Indiana, Illinois, and Iowa together, having an area of 147,000 square miles, and a population of 40,000,000. The surface is very mountainous, only about one-eighth being level, and it abounds in lakes and rivers. There are eighteen active volcanoes; hot springs are more numerous than in any other country in the world, and earthquakes are common, but the most violent ones occur only about once in twenty years. The name Japan is said to be derived from the Chinese word, "Zi-pan-gu," meaning the Kingdom of the Rising Sun, and the Japanese love to call their country the "Sunrise Kingdom." The scenery in Japan is greatly varied, and in many parts very beautiful. Ranges of mountains run the entire length of the principal islands, while the lands on each side and extending to the sea are usually flat. It is stated that only about one third of the area of Japan is capable of cultivation. The climate is usually mild, but rains are frequent and abundant. From its situation it would be supposed that Japan would be an extremely healthy country, but it is found that the climate lacks the invigorating qualities necessary for the long continued residence of Europeans or Americans.

The Japanese are smaller in stature than Americans, but are well built, quick, easy and graceful in movement, polite in their manners, and, for Asiatics, energetic and industrious. They have been called the Yankees of the East, but their character and temperament seems more nearly allied to the French. They are intelligent, but are in many respects a race of children, careless, confiding, gay, easily interested in



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anything new, but when only half acquainted with it, speedily becoming weary of it. It is only by keeping the character of the people in mind that the wonderful transformation which has come over Japan during the last twenty-five years can be understood.

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LITTLE JAPANESE GIRL.

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In Japan, as in all heathen lands, woman is inferior to man. Marriage is only a civil contract, and divorce is accomplished at the pleasure of the husband by a single declaration. But although divorce is so easy in Japan, it is seldom used when there are children. Training and public opinion then require that the wife should be treated with kindness and respect. Hence woman in Japan is, among all the women of the Asiatic peoples, the freest and most respected, and even plays an important part in the national history. Japan is a paradise for children. They are regarded with affection, cared for with solicitude, never scolded, never punished, trained with loving care, amused with ingenious toys and sports, and made the constant companions of their parents as far as circumstances will allow. In the poorer families they are compelled to work when quite young. Girls are regarded as of less importance than boys, but their lot is not an unhappy one.

RELIGIONS

Shintoism was the ancient national religion of Japan. It is simply a form of nature worship, upon which was grafted the doctrine of the divinity of the Mikado or Emperor, and the worship paid to national heroes. Even now it is regarded as disloyalty to refuse to bow before the picture of the Emperor. Some Christians have lost their places in government employ

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because their consciences would not allow them to conform to this custom, which they considered an element of heathen worship; but it is not usually so regarded.

Buddhism was introduced into Japan in the sixth century, and as it accommodated itself to the life of the people, and even took up the old Shinto gods into its system, it spread very rapidly, and became the popular religion to which the Japanese still adhere. Socially, Buddhism teaches the depreciation of caste and of property. Dogmatically, it is a system of atheism, which deifies man and moral ideas. Morally, it is the doctrine of the vanity and instability of all earthly good, of the transmigration of souls, and of final absorption in the supreme nothingness. According to Buddhism, man must work out his own salvation. After death he appears to the ruler of Hades, who sends him back to earth to a higher estate or as an animal, according to his good or ill desert.

The Roman Catholic faith was introduced into Japan by Francis Xavier in the sixteenth century, and spread with amazing rapidity, so that in 1581 there were said to be as many as one hundred and fifty thousand Roman Christians in Japan. On account of the assumptions of the Jesuits, a severe persecution arose, and the Christians were well nigh exterminated, thirty thousand being massacred at one time. Prof. Rein accounts for the rapid spread of Romanism in Japan by "the relationship of the Catholic rites and ceremonies to the Buddhist; for we find in Buddhism, though it may be with a different meaning, nearly everything that is characteristic of the Catholic cultus; the adoration of images, incense and the mass, parti-colored vestments and rosaries, the veneration of relics, monasteries and convents, celibacy, priestly hierarchy, pompous processions, pilgrimages and much besides. Accordingly the new convert could make use of his old rosary, his bells and lights, his incense and other accessories of his former faith, to join in the new worship. As previously he had been wont to bend the knee before the Buddhist idols in the temples and along the roads, he now did the same, at the instruction of the new teachers, before images of Christ, of Mary and the saints."



GIRLS' SCHOOL, CHOFU, JAPAN

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THE BAPTIST MISSION

As in Burma, so also in Japan, there was a Baptist missionary before the thoughts of the managers of the Missionary Union were turned in that direction. Jonathan Goble first went to Japan as a seaman in Commodore Perry's expedition, in 1854, and was sent out by the American Baptist Free Mission Society in 1860. The Missionary Union lost the support of the Southern Baptists because the management declined to appoint slave holders as missionaries, but the Free Mission Society went a step further and declined to receive contributions from those who held slaves. After the abolition of slavery it did not seem necessary to continue this distinction, and in 1872 the Missionary Union accepted Mr. Goble, who had been largely supported by his own labors, as its missionary, welcomed the Free Mission Society to its membership, and appointed Rev. Nathan Brown, formerly engaged in work in Burma and Assam, as the first missionary of the Union to Japan. Mr. Goble had translated and published the four Gospels, the Acts and Ephesians, and taught a large number of pupils, besides preaching. His connection with the Union ceased in 1873, but Dr. Brown was reinforced by others and continued his labors for many years. To him the Japan mission largely owes its early development. Dr. Nathan Brown enjoys the unique distinction of having translated the New Testament into two entirely distinct languages, the Assamese and the Japanese. He was also the author of many hymns still in use in our missions in Burma, Assam and Japan, and the religious literature of those countries will bear the impress of his eminent abilities as long as Christian work exists. Soon after the arrival of Dr. Brown, in February, 1873, the edict which had excluded Christianity from the Japanese people for hundreds of years was abolished, the calendar changed to modern style, old holidays set aside, Sunday made a legal holiday, and the country was thrown open to the labors of missionaries.

The first Baptist church in Japan was organized at Yokohama, in 1873, with eight members, three of whom were natives. Rev. J. T. Doyen, who had been laboring in con-

nection with the Episcopal Mission, having united with the Baptist Church, was associated with Dr. Brown in missionary labors, and in this same year the mission was reinforced by Rev. J. H. Arthur and wife, who opened a station at Tokyo, the capital, in 1874, under exceedingly encouraging circumstances. Rev. Henry H. Rhees and wife were added to the mission in 1878. Dr. Rhees located in Tokyo and built the first Baptist mission house, which is still in use, but afterwards, in 1881, established a new station at Kobe. In 1879 the mission was greatly strengthened by the addition of Rev. Thomas P. Poate, who had been a teacher in the Imperial University at Tokyo, and whose knowledge of the language and people was a great assistance to the mission. In the same year Rev. Albert A. Bennett and wife were sent out from this country and located at Yokohama. In more recent years the mission has received large reinforcements, and many new stations have been opened.

Sendai is the chief city of Northern Japan on the eastern coast and the military headquarters. The station, opened here in 1882, has been under the care of Rev. E. H. Jones since 1884, who was joined by Rev. S. W. Hamblen in 1889. The field cultivated by these brethren is very extended, and includes practically the whole north of Japan. A station was opened at Morioka by Rev. T. P. Poate and wife, who purchased property and established themselves there; but on their return to America, Morioka became an out-station of the Sendai field, and no missionary has resided there since that time. Northern Japan, apparently, has not felt the transforming effects of the new *régime* to the same extent as the central and southern portions of the Empire, yet the people are by no means conservative or unwilling to listen to the gospel. The great tidal wave of 1896 carried devastation and destruction along the eastern shore of Japan, from the neighborhood of Sendai, nearly to the northern point of the island. This territory is included in our Baptist mission field; but by the good providence of God the lives of the Christians were spared, and the missionaries were enabled to render great service in bringing relief to the people. Mr. Bennett, of Yokohama, was a most active member of a committee through which considerable sums were expended in providing boats and nets, houses and other things

needed by the people to re-establish themselves in their social lives. Mr. Jones visited the territory several times, carrying comfort and relief; and Miss Lavinia Mead, of Sendai, gave herself wholly to work in the hospitals and among the injured for many months. It is hoped that this affliction, as well as other disasters which have visited various portions of Japan, may serve to make the minds of the people more accessible to the gospel and ready to receive the knowledge of the true and living God, who alone can bring comfort in the midst of the direst afflictions.

The work at Kobe, begun by Dr. Rhees, has been very prosperous, and here is found one of the strongest Baptist churches in Japan, which wholly supports its own pastor and services. Kobe has advanced rapidly in population and commercial prosperity, and the missionary work which centres there is one of the most interesting and prosperous in Japan.

In 1886 a further step was made in the extension of Baptist mission work in Southern Japan, by the opening of a mission station at Shimonoseki, on the Straits by which entrance is had to the Inland Sea from Chinese waters. This place has become of international importance as the scene of the negotiation of the treaty of peace between the Japanese authorities and Li Hung Chang, representing the Chinese Empire. The mission work in this city has, however, now been wholly removed to the adjoining city of Chofu, where are situated beautiful and commodious quarters for the mission. Here was opened by Miss Harriet M. Browne the first home for orphans connected with our Baptist missions in Japan.

The latest station to be opened in Baptist missions in Japan is at Osaka, where Rev. J. H. Scott and wife began work in 1892, and were joined by Rev. William Wynd. The city of Osaka has now become the chief manufacturing city of Japan. Large cotton factories have been erected in the city and in adjoining territories. The growth of the city has been rapid, and the character of the population and its social life are undergoing radical changes. Efforts have been made by the missionaries to reach the working people in the factories, of which there are many thousands, and as a mission field Osaka, formerly noted only for its temples and religious atmosphere, now is similar in many respects to the larger manufacturing cities of America.

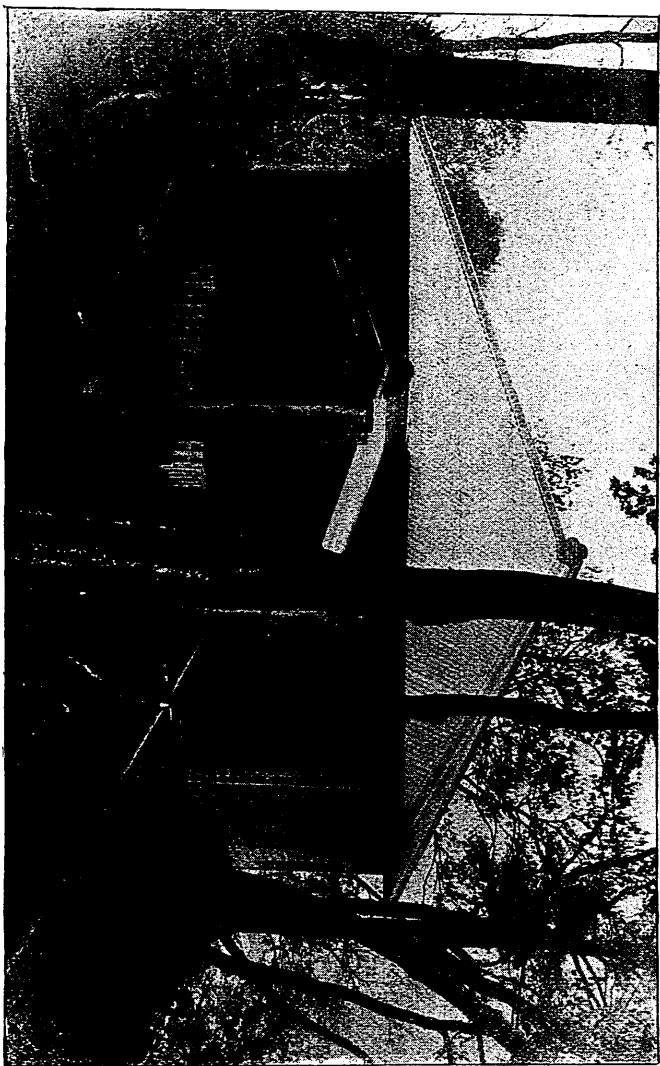
The opening of a Baptist Mission at Mito, sixty miles north of Tokyo, on the railroad, is decided upon. Missionary work was begun here by Rev. C. H. D. Fisher, who has long been one of the chief agents in the work at Tokyô, the capital city. Mito, as a large educational centre, is a strategic point for the future of Japan. Here are more than six hundred students. Mr. Fisher continued the work until the arrival of Prof. E. W. Clement as teacher in the public schools. He conducted the work in Mito as a labor of love until his return to America. It was then placed in the hands of Rev. J. L. Dearing, of Yokohama, who visits the field occasionally. There has been the most urgent need for a missionary at Mito, and it is hoped that this most important field will soon be occupied by a Baptist missionary. No other denominations are at work in the city.

Owing to the peculiar relations of Christianity to the people in Japan, Christian education has occupied a peculiarly large place in mission work in that country. In nearly all mission lands the gospel has been received first by the people of the lowest class. When Japan was opened to the residence of foreigners, the military power was in the ascendancy; the Samurai, or military class, were the ones who welcomed the foreigners, and these almost exclusively have received the doctrines of Christianity. The gospel has made but slight progress, either among the nobility or the farming and laboring classes. Education has, therefore, been at once demanded by this intelligent Samurai class, and the missionaries have been forced to provide from the first for a high grade of Christian education for their converts and for the training of their native preachers. Mr. Bennett began the training of Baptist preachers in Yokohama in 1884, and the work has developed into a fully organized Theological Seminary. It was carried on for ten years with Mr. Bennett as principal, assisted by other missionaries in various departments; but the importance of the work having demanded a thorough reorganization and enlargement, in 1894 Rev. John L. Dearing was chosen president of the seminary, at the request of the body of missionaries in Japan, and with him are associated Mr. Bennett and other teachers. A new and commodious building for the seminary has been completed, and plans laid for a

thorough training of Baptist preachers for the future work of our missions in Japan. By the opinion of all the missionaries, a preparatory school for the training of boys who are to enter the Theological Seminary is urgently demanded. A small boys' school has been opened by the missionaries in Osaka, it having been necessary for them to teach for certain hours of the day, in order to maintain their right to residence in that city outside the foreign concession. In 1894, Prof. Ernest W. Clement, who was formerly a teacher in the Government High School in Mito, Japan, was appointed as principal of a boys' school which has been opened at Tokyo as a Baptist Academy, with the special purpose of fitting young men for the Theological Seminary at Yokohama.

The first ladies were sent to Japan by the Woman's Society in 1875. Miss Clara A. Sands devoted herself to evangelistic work, and is now laboring in Tokyo with her husband, Rev. J. C. Brand. Miss Anna H. Kidder established a school for girls in Tokyo, in 1875, which has received great favor from the higher classes, and has been a power for good in the mission and to the women of Japan. The school now occupies a fine building called the "Sarah Curtis Home." Similar schools have been opened at other stations. That at Yokohama, begun in 1886, has a commodious home named the "Mary L. Colby Home," in honor of the first president of the Woman's Baptist Missionary Society (East). The girls' school at Chofu, a suburb of Shimonoseki, opened in 1891, is known as the "Henrich Memorial Home," and that at Chofu bears the name of "Ella O. Patrick."

Rev. Chapin H. Carpenter, who had for many years usefully conducted the important Sgaw Karen Mission in Bassein, Burma, returned to America for the recovery of his health. It having been decided that he would not be able to reside in a tropical climate, but still desiring to engage in missionary work, he and his devoted wife resolved to open a mission, to be sustained by their own resources, at Nemuro, on the island of Yezo, the most northern of the large islands of Japan. It was Mr. Carpenter's first intention to work among the Ainus, who were considered to be the aboriginal people of Japan, but who are now found only on this northern island. It was, however, found impossible to reach these people until some

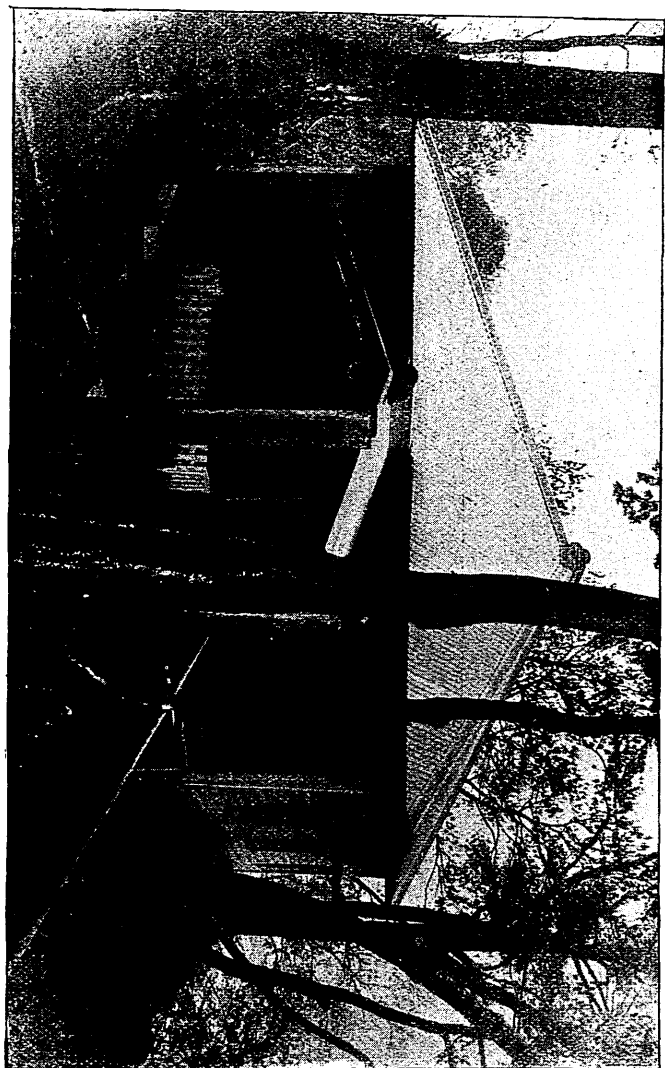


FIRST BAPTIST HOUSE OF WORSHIP, YOKOHAMA, JAPAN

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work had been established among the Japanese. Mr. Carpenter died Feb. 2, 1887, but the mission was continued by Mrs. Carpenter and others whom she associated with her, laboring in hearty co-operation with the mission of the Union. A church of about thirty members has been gathered.

While on a visit to Japan, Mrs. Allan, of the family which operates the Allan Steamship Line, became interested in the work of Rev. R. A. Thomson in Kobe, and particularly in his desire to open work among the people of the Liu Chiu islands, the most southerly portion of the Japanese Empire. She contributed a sum of money sufficient to sustain work on the islands for several years. Mr. Thomson sent helpers to the islands in 1891. About 1865 a German missionary, Dr. Bettelheim, located there and was supported by a few English naval officers. He remained, however, only a few years, and of the work which he did no trace is now left. The work of our Baptist mission helpers on these islands is therefore practically opening a new territory. There are on the islands about three hundred and seventy-five thousand people, of whom thirty thousand are found in the city of Napha, the headquarters of our mission. Although Mrs. Allan, the devoted friend of the mission, has been called to her eternal home, her son, Mr. Robert S. Allan, continues the interest of the family and has offered to the Union a steamer fully equipped for work among the islands of the beautiful inland Sea of Japan. The offer of Mr. Allan has been accepted by the Executive Committee, and as soon as men specially qualified can be found, work among the neglected people of these islands will be begun.

The progress of the Baptist Mission in Japan has from the first been steady and substantial. Not so large a number of converts have been gathered into the churches as are reported by some other missions, but in the times of trial through which Christian missions in Japan have been passing during the years 1892-1894, the caution of our missionaries in receiving converts has been vindicated. There have been times when it has not been so difficult to induce Japanese to unite with a Christian church as to decide who of those applying for membership were worthy to be received. The baptizing of large numbers has been easy, but in times of crises those who were

received without due care have been a source of anxiety and danger.

The Japanese are, above all, ambitious and supremely loyal.



AN AGED AINU

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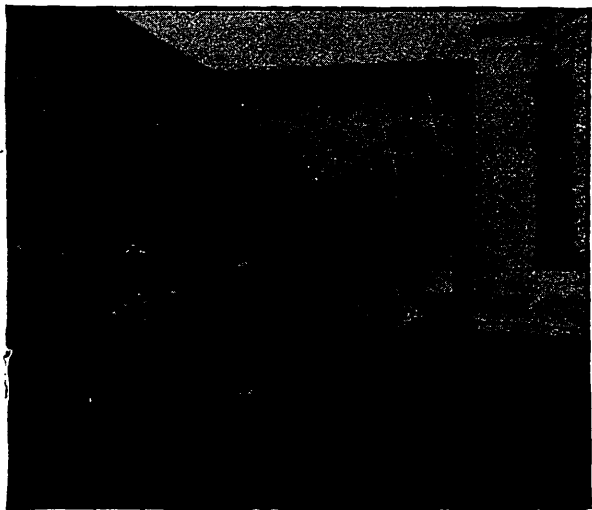
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a public school system, among the best in the world, modelled after the American, has been established; an army and navy have been created, on the plans of Germany and England; every civilized and scientific device found useful in Western countries has been adopted. Yet with all this the Japanese are jealous for the honor of their own country, and while adopting Western ideas they desire to make them their own. This fundamental thought in their development has affected the growth of Christianity. The Japanese have no hesitation in listening to the missionaries or in receiving the Bible, the morals of which they soon saw to be superior to those taught in their own religions. The leading minds among the people are ready to receive Christianity, but as in other matters, they wish to have a Japanese Christianity.

The progress of Christian missions in Japan has been one of marvellous rapidity; yet, just as the popular cry in Japan is, "Japan for the Japanese," so that versatile people want a Christianity for themselves. In this movement lies a great danger, and yet if rightly directed this spirit may result in a type of Christianity purer in many respects than that found in the Western Christian nations. The Japanese are disposed to go directly to the Bible for their authority, and to reject everything like ecclesiasticism, and doctrines and practices which come to them merely from church authority. In this tendency of Japanese thought, Baptists find their great opportunity and the most encouraging feature of their work. If the efforts of missionaries are successful in leading the Japanese to adopt the Bible as their simple standard of faith and practice, and also lead them to a true interpretation of the Bible, this will be all that is needed for the development of a pure, primitive Christianity in Japan. The missionary problem there is not to induce the people to accept Christianity, but to lead them to a pure Christianity.

An interesting feature of the missions of the Union in Japan is that our missionaries there are laboring in close touch and in perfect harmony with the missionaries of the Southern Board. They are united in sympathy and love, and the development of the Baptist Church in Japan, whether under the care of the missionaries of the Northern or the Southern societies, will undoubtedly be of mutual harmony

and helpfulness. The Japanese themselves decline to recognize distinctions imported from abroad. The churches in Japan, organized under all the various Presbyterian missions, Northern and Southern, the Established and the Free Church of Scotland, the Reformed Church, and every sort of Presbyterian body, have been united in one church organization; so also the various Congregational churches, and the Episcopal churches, whether American Episcopalian or Church of



SARAH CURTIS HOME, GIRLS' SCHOOL, TOKYO

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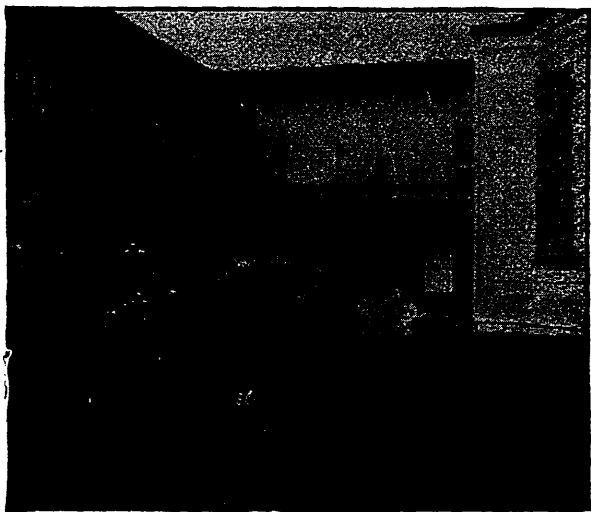
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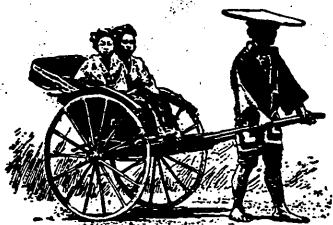
desiring to go on with still greater rapidity in conforming the nation to Western ideas, others striving for a reactionary policy or repressive measures towards the foreigners, somewhat in the spirit of the old exclusive Japan. Treaties, however, have now been negotiated with nearly all the most important Western nations, which, when they go into effect in 1899, will largely affect the relations of foreigners and Japanese and the conditions of Christian missionary work. Changes are so rapid in Japan, that it is difficult to predict in regard to the future; but the prospect is that, at no distant day, Japan, which has taken a place among Western nations in the adoption of the chief features of civilization and in the development of military and naval power, will also become, at least nominally, a Christian nation, with free and unlimited opportunities for the progress of the gospel of Christ in the hearts and lives of the people.

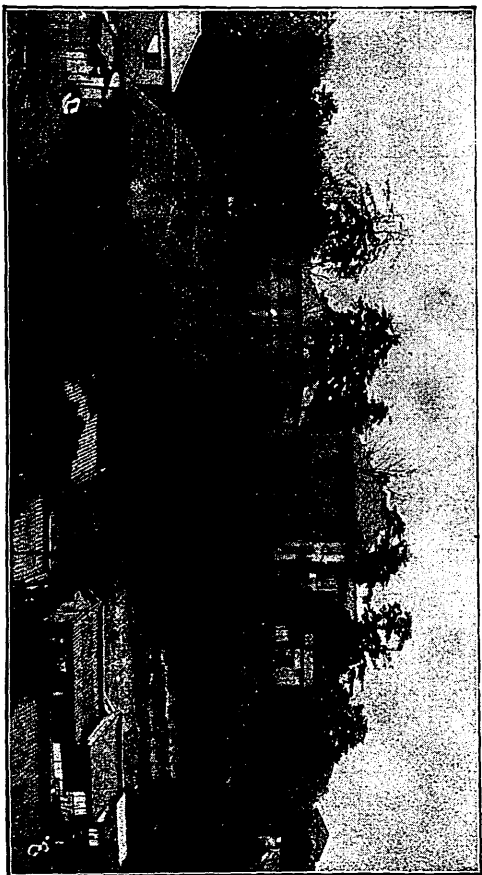




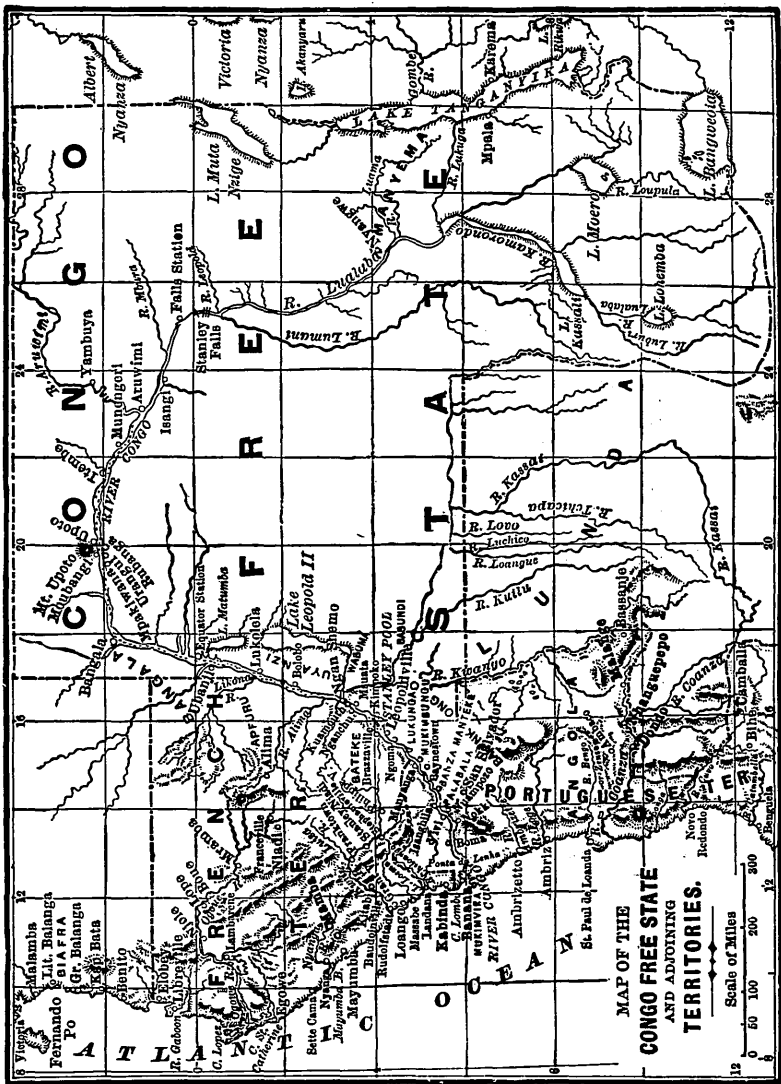
BAPTIST THEOLOGICAL SEMINARY, YOKOHAMA

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BAPTIST THEOLOGICAL SEMINARY, YOKOHAMA



THE CONGO MISSION

THE COUNTRY AND PEOPLE

CENTRAL AFRICA has been compared to an inverted saucer. It is a high plateau of from two to four thousand feet elevation, surrounded by an elevated ridge, from which the land slopes rapidly away to the north and south, and on the east and west to the sea. The edge of this plateau at the north is between four and eight degrees north latitude ; on the south it reaches nearly to Cape Colony ; while on the east and west it is seldom more than one or two hundred miles from the sea. In consequence of this peculiar formation of the country, the navigation of all the rivers draining Central Africa is interrupted by cataracts in their lower courses. Says Mr. Keith Johnston, "It is owing mainly to this physical cause that the African continent has remained for so many centuries a sealed book to the civilized world. On the other hand, it must be observed, that, when these outer barriers have been passed, the great interior of the land in its most productive regions possesses a network of vast rivers and lakes, unsurpassed in extent by those of any country in the world, by means of which the resources of Central Africa may in future be thoroughly developed."

The Congo Valley far exceeds any other portion of Central Africa in the extent of country which may be reached by its navigable streams and in the variety and abundance of its products. It includes practically the whole country from five degrees north latitude to twelve degrees south of the equator, and from the west coast to about thirty-two degrees east longitude, or two thirds the way across the continent. The Congo basin is estimated at 1,300,000 square miles, or one tenth of Africa. The river is navigable for vessels of five thousand tons to Matadi, one hundred and ten miles from its mouth. Then come the Livingstone Falls, thirty-two in num-

ber, and one hundred and eighty-five miles in length. A railroad past these falls will be completed in 1898. From Stanley Pool, at the head of these falls, the Congo is navigable for vessels of light draught to Stanley Falls, one thousand miles ; and it is estimated that branches of the river furnish a navigable way of six thousand miles more. The products of the Congo Valley, owing to the fertility of the land, the location in the tropics, and the elevation above the sea, are exceedingly rich and varied. Much of the country is now covered with a dense forest, which will furnish the world with an indefinite supply of ornamental and useful woods. The extent of the mineral wealth of the country is wholly unknown at present, but the herds of elephants roaming its forests must be the chief supply of the ivory trade in the future. The trade of the Congo Valley will have a vast and rapid increase as soon as better facilities of communication are provided. As the Congo Valley is nowhere less than twelve hundred feet above the sea, after passing the Livingstone Falls, the climate is more moderate even under the equator than in many parts of the coast of Africa to the north or south. Mr. H. H. Johnston calls the Lower Congo not unhealthful for a tropical coast, and says, "Beyond Stanley Pool I can only call the temperature delightful." The loss of so many missionaries on the Congo has been due chiefly to exposure and over-exertion. As the conditions of living in the Congo country are becoming better understood, there is no doubt the security to life and health will be greater.

Stanford gives a list of six hundred and eighty-three tribes in Africa, speaking different dialects ; but many of these tribes are of the same race. In the north the chief race is the Berber ; in the Soudan, the Foulahs ; in the south are found the Kafirs and the Hottentots ; while the vast regions of Central Africa, from six degrees north of the equator to Cape Colony, and from the Indian to the Atlantic Ocean, are peopled by variations of the great Bantu race. All the people of equatorial Africa, therefore, speak cognate dialects of what is really one great language, or family of languages, of which Mr. R. N. Cust reckons one hundred and sixty-eight dialects. The language of the Lower Congo is becoming known far into the interior as a medium of commercial intercourse. The character of the

people in the Congo Valley varies much with different tribes and locations ; some are warlike, some are peaceful ; a few are cannibals ; and some tribes are agricultural and have attained a degree of civilization of their own kind. In religion they are pagans, pure and simple, and offer the most favorable field for the introduction of Christianity. The population of the Congo Valley is estimated at thirty-nine millions, or nearly that of the United States east of the Mississippi. Who can predict what these swarming millions, in their fertile and beautiful country, may become when brought into the blessed light of the gospel of Christ?

The Free State extends along the south bank of the Congo to the navigable waters of the lower river, and also includes a territory on the north bank of the river from Manyanga to the sea, which affords ample communication to the Atlantic Ocean. The railway past the Livingstone Falls will be on the south side of the river. The River Congo has a course of twenty-nine hundred miles from the Chibals range, south-east of Lake Tanganyika, to the Atlantic ; and the Free State occupies more than three fourths of its basin from the water-shed of the Zambesi on the south, to that of the Sharè and Bhar-el-Ghazal on the north. The greatest length of this Free State, from southeast to northwest, is fourteen hundred miles, and its width twelve hundred miles.

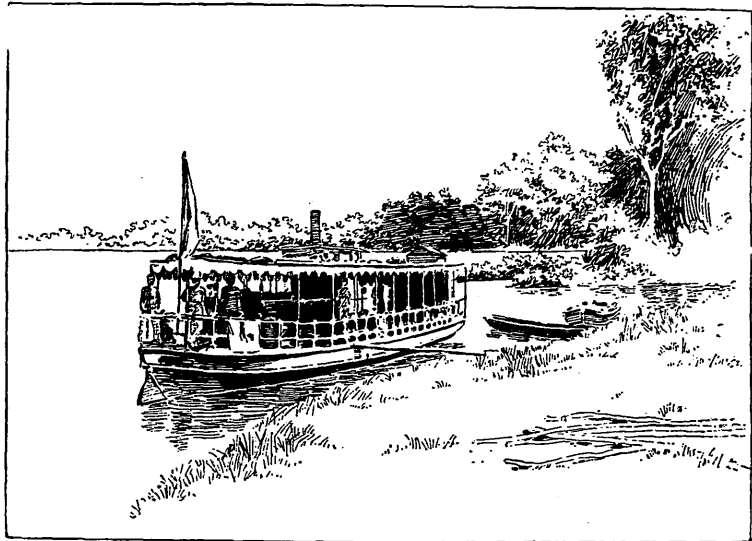
THE LIVINGSTONE INLAND MISSION

Henry M. Stanley reached Boma, near the mouth of the Congo, Aug. 7, 1877, nine hundred and ninety-nine days after leaving Zanzibar, on the east coast. In a few months after the tidings of his long and perilous journey "through the Dark Continent" reached England, the Lord stirred the hearts of a few of his servants to attempt the evangelization of the immense regions now for the first time opened to the knowledge of the civilized world. Rev. A. Tilly of Cardiff was the first secretary of the mission. These friends banded together, and acted as the council of the mission until Oct. 8, 1880, when the responsible management was given into the hands of Mr. and Mrs. H. Grattan Guinness of London, the others continuing to act as council of conference.

The first two missionaries of the Livingstone Inland Mission sailed from Liverpool for the Congo in January, 1878. In June two more followed; and "Cardiff Station," named for the place where the enterprise had its origin, was established a few miles below the Yellala Falls. Palabala, on the south side of the river, was soon afterward selected as the second station; and here Mr. James Telford died, and was buried in the first Christian grave on the Congo. In 1879 three male missionaries were sent out, — one accompanied by his wife, — and also the wife of one already on the field. A third station was established at Banza Manteke. In 1880 five missionaries, with the wives of two, went to the Congo; and a fourth station was founded at Matadi, opposite Vivi, and the fifth, forty or fifty miles from Banza Manteke, at Bemba near Manyanga. In 1881 seven missionaries were sent to the Congo; and two died, Mr. Adam McCall, the leader of the mission, and Mrs. Mary Richards, wife of Rev. Henry Richards, of Banza Manteke. She reached Africa in April, 1880, and died at Banza Manteke, Nov. 13, 1881.

In this year an iron house, a special gift to the mission, was sent out to be erected at Banana, at the mouth of the river; and also the steam-launch "Livingstone," intended for the navigation of the Lower Congo. The expenses of the mission this year were nearly twenty thousand dollars. In December, 1881, and January, 1882, three missionaries made a journey to Stanley Pool from Bwemba Station on the north of the river. A station was established in March, 1882, at Mukimbungu, on the south side of the river, nearly opposite the old station at Bemba, which was abandoned, as it was decided to be more advantageous to establish the route from the coast to Stanley Pool by the south side of the river. In August another station was planted, at Lukunga; and July 31 the first two converts of the mission were baptized by Mr. Guinness in London, where the young men had been taken to assist in reducing the language to a written form. The third station founded in this busy year was at Mukimvika, on the south side of the mouth of the Congo, which was done for the purpose of reaching the coast tribes of that region. Banana was abandoned for health reasons. In February, 1883, a site for a station was secured at Leopoldville, Stanley Pool, and thus

the chain of stations, six in number, completed from the coast to the head of Livingstone Falls. May 29 the stern paddle-wheel steamer "Henry Reed," intended for the navigation of the Upper Congo, was launched in London, and shipped *via* Rotterdam in November. The vessel was so constructed as to be taken in pieces, and packed in five hundred small man-loads, for transportation from the coast to the Pool. She is



MISSION STEAMER "HENRY REED," ON THE UPPER CONGO.

seventy-one feet long, ten feet beam, and three feet deep, with light draught. The whole of the hull of the "Henry Reed" had reached Stanley Pool early in April, 1884; and it was launched Nov. 24 on the Pool, from which there is open to it a stretch of navigable water six thousand miles in length, in one of the most fertile countries on the globe, and inhabited by nearly forty millions of human beings.

To this time fifty missionary agents, male and female, had been sent to the Congo, of whom twelve had died, and others

left the service. The staff then consisted of twenty-six missionaries, of whom three were in England. The Congo language had been reduced to writing, a grammar and dictionary published, several hopeful converts gained, and seven stations established, extending more than seven hundred miles into the interior. The whole expense of the mission to this time had been about a hundred and fifty thousand dollars. This work was offered to the American Baptist Missionary Union in May, 1883; was accepted by the Society and Board of Managers at the Annual Meetings in Detroit, Mich., May 23 and 24, 1884, and by the Executive Committee, after a full conference with Mr. and Mrs. Guinness, Sept. 9, 1884.

THE AMERICAN BAPTIST MISSION.

The remarkable providence by which the mission on the Congo came to American Baptists should never be forgotten. Previous to 1880, yearly resolutions were passed by the Missionary Union to reopen missions in Africa. Noticing this, the writer made a study of the coast line of Africa with reference to opening of new mission work. At that time it came to his knowledge that Rev. George Pearse, who had opened a mission among the Kabyles in Algeria, had expressed an intention of offering his mission to the Missionary Union. Accordingly, a letter was addressed to Mr. Pearse, care of the Orphans' Mission Press, Leominster, inquiring whether he still entertained the idea of placing his work in the hands of American Baptists. Since Mr. Pearse was in Algeria, the letter was forwarded to Mr. and Mrs. Guinness, who were acting as Mr. Pearse's advisers.

We must now go back for twenty years previous to this time in order to take up another link in the chain of providential circumstances which placed the Congo Mission in the hands of American Baptists. In 1860 Rev. J. N. Murdock, D.D., now the Honorary Secretary of the Missionary Union, was pastor of the Bowdoin Square Baptist church in Boston. Dr. Kirk, of the Mt. Vernon Congregational church, had invited Mr. Guinness, then a young and rising evangelist in England, to America, to hold revival meetings in his house of worship. Just before leaving for America, Mr. Guin-

ness was immersed, and, upon arriving in this country, it was found that a knowledge of this fact had preceded him, and on that account he was excluded from the Mt. Vernon church. Greatly distressed at this turn of circumstances, Dr. Kirk asked Dr. Murdock if he would admit the young English evangelist to his church in Bowdoin Square. The consent was cordially given, and so Mr. and Mrs. Guinness began their evangelistic labors in America in the Bowdoin Square church under the auspices of Dr. Murdock, afterward the Secretary of the Missionary Union. When the letter to Mr. Pearse was placed in their hands, they saw on the printed heading the name of Dr. Murdock, whose kindness they had always remembered. By this time the Congo Mission had so much developed that it was becoming too large to be conducted as a personal mission, and the Guinneses had been feeling that for its proper development it should come under the management of some large society. Their hearts turned warmly and cordially towards their old friend and the society of which he was the head, and they wrote at once to Dr. Murdock, offering to the Missionary Union the Livingstone Inland Mission on the Congo. After several months of negotiation and careful deliberation, the mission was accepted. The chain of events by which the baptism of Dr. and Mrs. Guinness and the kindness of Dr. Murdock was linked to the investigation which brought the Congo Mission to the Missionary Union was manifestly wrought by the hand of God.

At the time of the adoption of the Livingstone Inland Mission by the American Baptist Missionary Union, the seven stations occupied and the staff of the Mission was as follows : —

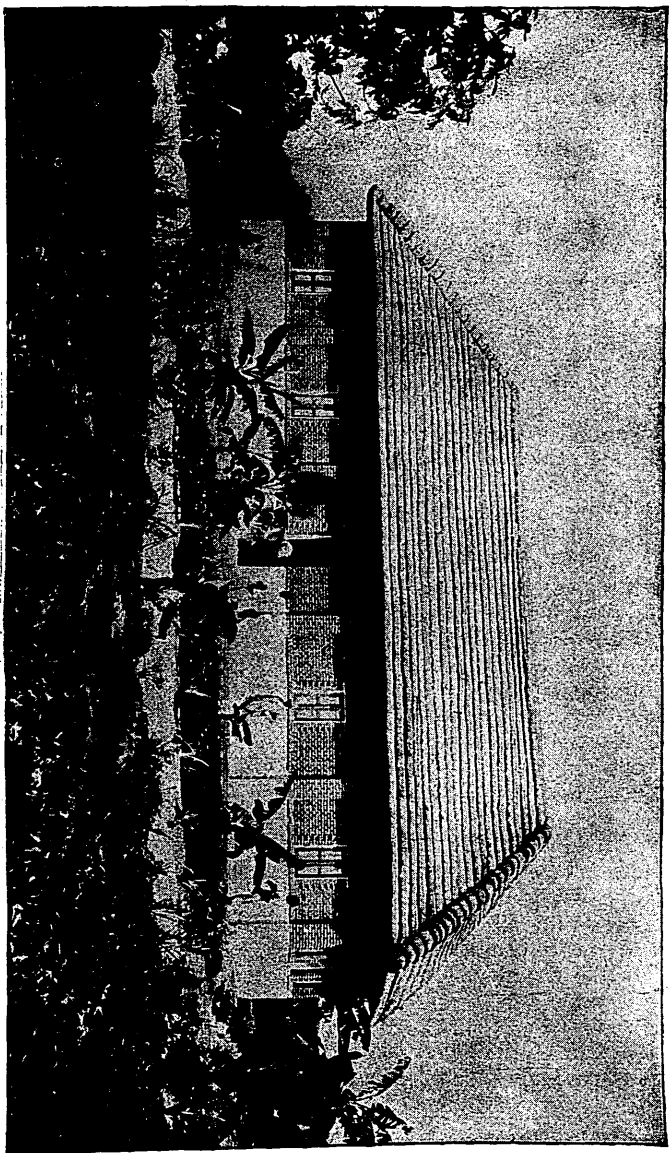
1. *Mukimvika*. At the mouth of the Congo on the south side, established in 1882. Rev. C. B. Banks.
2. *Palabala*. One hundred and twelve miles from the sea and twelve miles south of the river ; opened in 1878. Rev. Joseph Clark and wife, Miss J. A. Skakle.
3. *Banza Manteke*. Forty miles beyond Palabala, opened in 1879, and occupied by Rev. Henry Richards, Miss Mary E. Cole, and Miss Emily Harris.
4. *Mukimbungu*. Occupied by Rev. Charles H. Harvey.

5. *Lukunga*, sixty-nine miles beyond Banza Manteke, 1882. Rev. P. Frederickson, Mr. N. Westlind.
 6. *Leopoldville*, at the head of Livingston Falls, on Stanley Pool, opened in 1883. Mr. John McKittrick.
 7. *Equator Station*, where the Congo crosses the Equator, 1884. Mr. K. J. Petterson, Mr. J. B. Eddie.
- On the steamer "Henry Reed."* Rev. A. Billington, Rev. C. B. Glenesk.
- To open a station at Stanley Falls.* A. Sims, M. D., and Rev. Theodore H. Hoste.
- In England.* Mr. Stephen J. White and wife, Mrs. Henry Craven, Miss Martha A. Spearing.

Of these stations, Mukimbungu was turned over to a new Swedish Mission formed under the leadership of Mr. Westlind; Messrs. Petterson and Eddie soon left the mission, Mr. White died in 1886, and Mr. McKittrick resigned in 1888 to become the leader of the Congo Balolo Mission, then opened under the auspices of the Guinness family. Miss Martha A. Spearing joined the English Baptist Mission, and Mrs. Craven returned to England, her husband having died about the time of the transfer of the mission. It is a remarkable fact that the remaining nine men, who then came over to the American Baptist Missionary Union, have been preserved in their labors for the people on the Congo, and continue in 1896 to be the backbone and strength of the Congo Mission. American Baptists owe to these men a great debt of gratitude and appreciation. Without them the Congo mission could not have been maintained in efficiency, and to them has been given all the real success which has been achieved in winning the people to the Kingdom of Christ.

It should always be remembered also, that the pathway to the Upper Congo Valley was opened by the pioneers of our mission. Mr. Stanley's route and road past Livingstone Falls was on the north bank of the river. Henry Richards, Joseph Clark, and Charles E. Ingham of the Livingstone Inland Mission, travelling by the same route, were among the first missionaries to reach Stanley Pool, which they did in December, 1881. But the next year A. Sims, M. D., Joseph Clark, and K. J. Petterson established a mission station at Leopoldville on the

MISSION CHAPEL AT LEOPOLDVILLE, STANLEY POOL. (Built almost wholly of native materials.)



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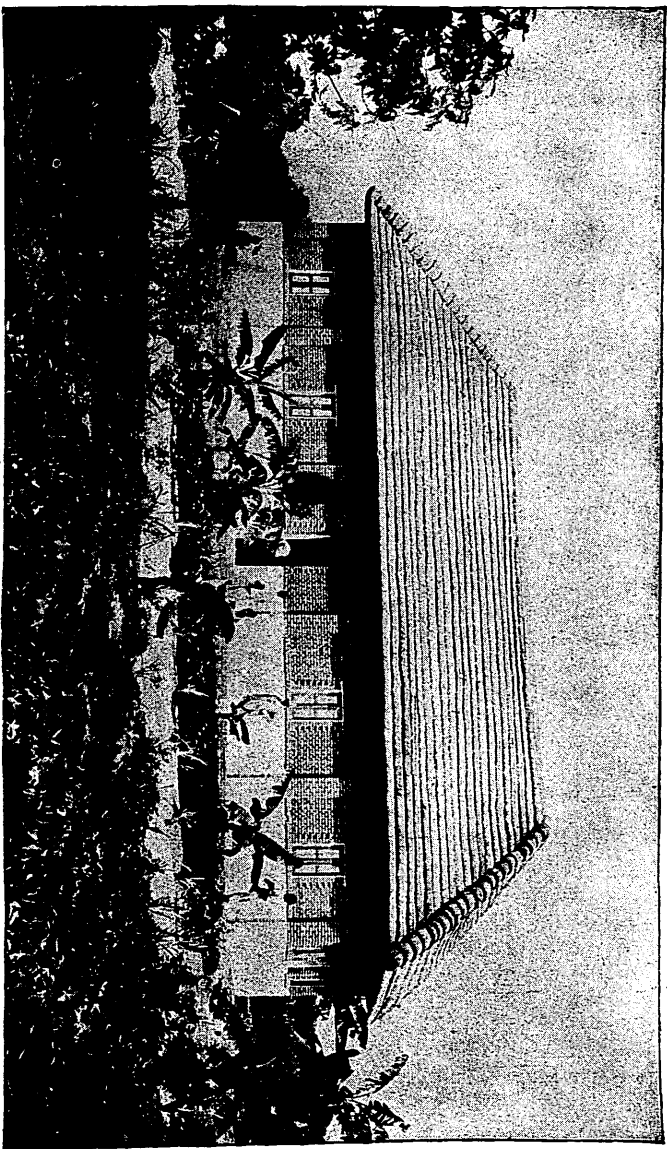
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Pool, reaching it by the south side. All trade and travel soon adopted their route, and now the railway between the navigable waters of the lower and the upper Congo is following substantially the line of their explorations.

Mr. Herbert Probert was the first missionary from America sent to the Congo, and in 1886 and 1887, a considerable reinforcement was added to the mission, including Mr. Charles E. Ingham, who first went to the Congo in 1881 as a member of the Livingstone Inland Mission, but retired upon its transfer to the American Society. In 1887, he was reappointed, and for six years rendered valuable service in the mission, especially in the difficult work of transport, until his death, Nov. 28, 1893, near Lukunga, from an attack of a wild elephant.

The adoption of the Congo Mission by the Missionary Union was the result of careful investigation, and the action was taken with general approval, but not without some misgiving and opposition in influential quarters. As the peculiar difficulties of carrying on missions on the Congo became known through experience, and the Union came face to face with the vast problem of evangelizing the interior of the Dark Continent, these misgivings received added strength, and the number of those increased who, discouraged by the difficulties and dangers of the work, advocated giving up the mission or returning it to the hands of those from whom it had been received. At this crisis, Rev. A. Sims, M. D., reached America. He was the first of the Congo Missionaries to visit the United States, and his conferences with the Executive Committee cleared away many of the difficulties in the practical conduct of the mission. In company with Dr. A. J. Gordon, he visited New York, Philadelphia, and other leading cities, addressing conferences of influential Baptists. Confidence in the mission was fully restored.

It is an interesting fact that the same man who had been largely instrumental in saving the Telugu Mission should now speak the decisive word for the mission on the Congo. In 1853, when at the annual meeting of the Union in Albany, the destiny of the mission to the Telugus hung wavering in the scale, it was Dr. Edward Bright, then Home Secretary of the Union who pleaded most strongly for the reinforcement of

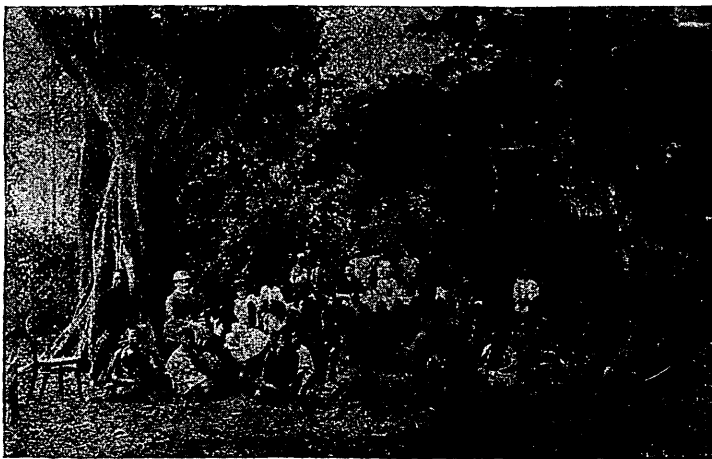
the mission. He declared he would not write the letter giving up the work, and by a happy inspiration as he pointed to the single station, coined the phrase "The Lone Star" which fired the poetic genius of Dr. Samuel F. Smith to write the poem of that name, the reading of which led to the resolution to reinforce and continue the Telugu Mission.

In 1886, Dr. Bright, as the editor of the *Examiner*, attended a conference in New York held by Dr. Gordon and Dr. Sims. The difficulties and prospects of the Congo Mission were thoroughly discussed and the state of the work explained by Dr. Sims. In the next issue of the *Examiner*, Dr. Bright published an editorial, strongly favoring the mission on the Congo, and clearly setting forth its advantages and the grandeur of its possibilities. Opposition disappeared, public confidence was confirmed, and at the annual meeting of the Union held soon after at Asbury Park, after full discussion, it was resolved to vigorously prosecute and reinforce the mission on the Congo. Far sooner than in the case of the Telugu Mission came the joyful news of salvation as a seal to this act of courage and of faith.

In August, 1886, began that remarkable revival at Banza Manteke, known as "the Pentecost on the Congo," which was the beginning of great spiritual blessings in the mission, and which has been the inspiration to broad and aggressive work for the salvation of the Congo people. For seven years Rev. Henry Richards had been laboring at Banza Manteke, with little apparent result. He preached the power and goodness of God and the terrible effects of sin, which the people could see illustrated vividly in their daily lives, but there were no converts. At last, after a severe season of self-examination and humiliation before God, he determined to preach the simple gospel alone. He began translating the gospel of Luke and expounding it daily to the people as fast as translated. He lived the gospel before the people, even to the extent of literally conforming to the command, "Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again." (Luke vi. 30.) This combined preaching and consistent living had an immediate and powerful influence on the people. They listened; they were interested; they believed. Soon they began to come to the Lord,

and in the course of a few weeks 1,062 came to Mr. Richards, threw away their idols, and declared themselves the followers of Jesus.

The first Christian church on the Congo was formed at Banza Manteke, Nov. 21, 1886, with forty-two members, and the movement spread into the country about and to other stations, so that Mr. Richards could write: "The glorious fact is this, that Banza Manteke is no longer a heathen country,



THE LORD'S SUPPER IN THE OPEN AIR, BANZA MANTEKE

but more Christian than any I am acquainted with. . . . Yes, all praise and glory to God our Father. The 'Nkimba,' the 'Nkises,' the poison-giving, the throat-cutting, the demoniacal yells, the diabolical dance and witchcraft, are things of the past here. 'Old things have passed away, and, behold, all things have become new.' Now this part of Ethiopia stretches out its hands to God, and sends out its heart to him in thanksgiving and praise." The church at Banza Manteke grew so large that all its services were held in the open air, but at a missionary meeting in Clarendon Street Church, Boston,

twenty-five hundred dollars were raised for a chapel, the materials for which were sent out from England, nearly all of which was transported from the vessel to Banza Manteke by the native Christians ; men, women, and even children freely giving themselves to this service for their newly found Savior. There is a training school for native evangelists at Banza Manteke.



MISSION CHAPEL AT LUKUNGA

The readiness of the converts to engage in Christian service has been a marked feature of the Congo Mission. The political life of the people trains them in the discussion of public affairs, as all important questions are decided in "Palavas" or public gatherings, where each man usually pleads his own cause. In receiving Christianity this social custom is at once applied to the new faith. In public and in private the Congo Christians are ready to speak of their new joy and to try to lead others to receive the gospel.

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Preachers for the new churches and teachers for schools are easily found, though they may not have been long in the Christian fold themselves. Beside speaking to those in their own villages, the converts, without solicitation from the missionaries, form parties to go on preaching tours to spread the gospel. Travellers from the interior have told of finding evidences of the work of these volunteer bands of preachers far in the interior, where no missionary had ever been nor may for years be able to penetrate.

At every station of the Congo Mission there have been converts and baptisms, and the great success of the work at Banza Manteke has been duplicated at Lukunga, the next station beyond, although in a different way. Here the growth was slower at first, but has proved quite as substantial. The special feature of the Lukunga mission is the degree of self-support and self-direction attained by the churches, which is not excelled on any field in any of the missions of the Union.

Rev. T. H. Hoste, who has remained continuously in Africa for nearly twelve years, has thrown the chief responsibility of the churches on the Christians and they responded in a remarkable manner. A "Missionary Society of Lukunga" was formed in 1895 which raised three hundred dollars, supported two missionaries, and assisted two small churches in supporting their pastors. The five hundred and forty-one Christians supported the mission school, paid for their own medicines, and had a Total Abstinence Society of one hundred and sixty members. In 1896, Mr. Hoste was compelled to leave Africa for England, and leave the work at Lukunga to other hands. It is to be hoped that the success and self-dependence of the native church will survive the loss of the leader, and develop more and more.

Although nearly all the men who came with the Mission in its transfer to American hands have been preserved in a very remarkable way to be the strength and leaders of the work, the workers on the Congo have not wholly escaped the well-known fatality of the African climate. The names of Rev. Charles E. Ingham, the friend of Henry M. Stanley, and the accomplished and energetic leader of the transport service, of Mrs. Ingham, of Rev. J. E. Broholm, Mr. Richard D. Jones,

Rev. Charles G. Hartsock, Rev. F. C. Gleichman, Mr. James A. Finch, as well as of Miss Lenore Hamilton, Mrs. Richards, Mrs. Harvey, Mrs. Billington, and Mrs. Bain, represent an investment of sorrow and tears in Africa, which bind our hearts to the "Dark Continent," and will surely bear fruit in later years. "The blood of the martyrs is the seed of the church." The spirit of these who have thus given their lives for Africa's redemption breathes in the last report sent to America by Mr. Hartsock, an able and beloved graduate of Brown University, in whom centred much hope for the future of the mission.

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well' can I live. If the latter I can do right, the former I will leave with God. If I could but know that I have done my duty, that I had in all things striven to glorify my God, that my days and strength had been spent to advance my Redeemer's kingdom, it seems to me that I could go to my grave as calmly and as peacefully as to a night's rest after a day of toil."



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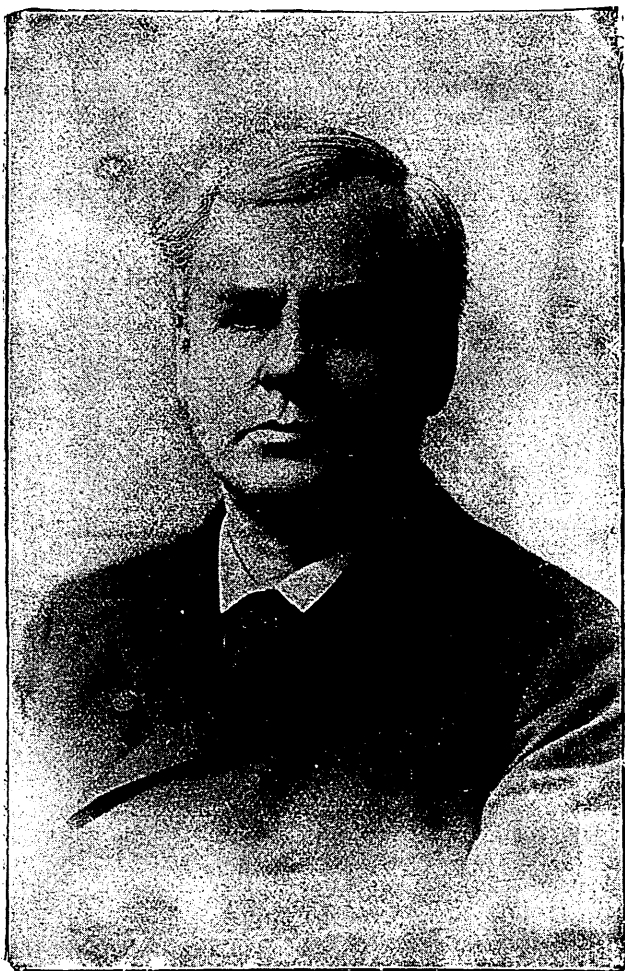
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Aside from the stations existing in 1884, new work has been opened at Bwemba and Irebu on the Upper Congo, at Ikoko on Lake Mautumba, and at Kifwa near the line of the railway from the lower Congo to Stanley Pool. The statistics of the mission for 1895 were 47 missionaries, 29 native preachers, 1,289 church members, 36 schools, and 1,211 scholars. A summary of the opportunities and prospects of the mission are given in the following extracts from the Report of the Missionary Union for 1893:—

"The continent of Africa still commands the attention of the Christian world as the great field for the missionary advance of the future. Although much has been done for the coast peoples in several localities, the heart of the continent is practically untouched with the gospel; and the unrelieved blackness of heathen superstition, which still shrouds nearly all of the Dark Continent, cries aloud to the children of God for the light which they alone can give. This cry of need appeals to every heart which has the spirit of Christ. Africa, sunken in ignorance, scourged with internal strifes, ravaged by the slave trade, cursed by the floods of rum from civilized countries, without the knowledge of the true God—Africa, 'the open sore of the world,' holds out its helpless hands to God for deliverance from the multitude of evils which afflict it.

"Thank God, the appeal is not unheeded. From Christian lands have gone forth the messengers of salvation. They are now urging their way, against many obstacles and by many paths, into the interior. The difficulties of the wild country, the danger of disease, even death itself, are not able to daunt them. They strain their eyes toward the dark forests of Central Africa as though it were the loveliest spot of earth, and



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made desirable by every device of skilful man. As fast as one falls, others are ready to take the vacant place in the line of heroes who are working for Africa's redemption. The soil of Central Africa is already sacred with the blood of martyrs for Christ and the graves of men and women of God who have not counted their lives dear that they might preach to its dying millions the unsearchable riches of Christ. How their names gleam in the galaxy of the Christian heavens: Livingstone, Hannington, MacKay of Uganda, Wilmot Brooke, Robinson, Scarnell, Hartsock, and many others, of whom the world was not worthy, but who laid down their lives with joy and holy devotion for that land which above all others is the afflicted of the earth.

"The part which has fallen to American Baptists in this magnificent enterprise of salvation lies in the valley of the great Congo River. Although the work is yet carried on against many difficulties, the Congo undoubtedly furnishes the easiest access to the largest and most fertile portion of Central Africa. At present the absence of a currency, of banks, and stores of supply makes it necessary to provide almost everything required for the mission from England or America, and all the goods for the interior must be sent by carriers from the lower river. This adds immensely to the cost and difficulty of the mission. But a few years will change this. The railroad to Stanley Pool is making good progress, considering the difficulties of construction. Commerce is increasing every year, and with it the facilities for trade. The completion of the railroad to Stanley Pool will witness the advent of many of the appliances of civilized life, and make the conduct of missionary work in the Congo Valley an enterprise of no special difficulty. To that we must be looking forward, and for that grand opening for missionary work we must be preparing."



BAPTIST MISSIONS IN EUROPE

THE position of Baptists in Europe is unique. Their peculiar faith and practice presents the strongest protest against the formalism of the Protestant State churches, as well as the most effective opposition to the superstitions of the Roman Catholic hierarchy. This distinctive position has a two-fold influence, as it brings upon the Baptists the greatest hatred and most active persecution of the priesthood on the one hand, and, on the other, commends them to the sympathy and aid of the most pious and devoted members who are found in the established churches. While often compelled to endure great persecution and distress from the authorities, who are usually under the control of the priests of the State churches, they receive much encouragement and assistance from those pure and noble spirits who love the truth, and who are found in every communion and under every name. Amid the fires of persecution the Baptists have thrived. From the feeble, obscure body of a few years ago, Baptists have now come in all the countries of Continental Europe to occupy a position which is respectable, if not every way influential. Baptists from America who are visiting Europe may now find churches of their own denomination in nearly all the large cities of the Continent; and these Baptists, who are often holding up the standard of Gospel truth under circumstances of great difficulty, are always much cheered and encouraged by visits from those who come to them, representing the great Baptist body of America. Nearly all these Continental Baptist churches are aided by the American Baptist Missionary Union, except those in Italy which are under the Southern Baptist Convention; and the work which they are carrying on is varied in conditions, methods, and success, but of deep interest to the lovers of a pure gospel, and of vast importance to the progress of the truth in all European countries.

THE FRENCH MISSION

THE Baptist Mission in France is a European counterpart of the American Baptist Telugu Mission in India. Its early history is one of trials and persecution and slow growth, while its later years have witnessed more abundant harvests and more rapid progress. Both in direct and indirect lines there is a prophecy of greater and brighter things in the future.

As early as 1832, the minds of American Baptists were turned towards France as a field for missionary labor, and Prof. Irah Chase, of Newton Theological Institution, visited France for preliminary investigations. With him was a native of France, Mr. J. C. Rostan. A small place of worship was opened in Paris and services were continued by Mr. Rostan after the return of Prof. Chase to America. Inspired by the favorable report of Prof. Chase, Rev. Isaac Willmarth was designated by the Baptist Board to begin a mission in France, and he reached Paris in June, 1834. May 10, 1835, the first Baptist church in Paris was organized with six members. Several Christian churches were found in the northeastern portion of France which by the study of the New Testament had come into sympathy with Baptist views. They received with great rejoicing the tidings Mr. Willmarth brought them, of a larger and stronger body of Christians of like faith with themselves, and gladly entered into relations with them. In 1835, Rev. Erastus Willard and Rev. David N. Sheldon joined the mission and work was continued in Paris and in the northeast, Mr. Sheldon opening a school for theological students at Douai. Mr. Rostan had died early in the history of the mission; Mr. Willmarth was compelled to return to the United States by the failure of his health, and Mr. Sheldon also soon left the mission. In 1839 there were seven Baptist churches in France, with one hundred and forty-two members, and Mr. Willard was the only American missionary left upon the field; but the work made satisfactory progress by the aid of several French brethren who had now entered the ministry.

But the work was not to continue without the opposition of evil forces. Persecutions arose against the Baptists. The prosperity of the work and baptisms in various places aroused

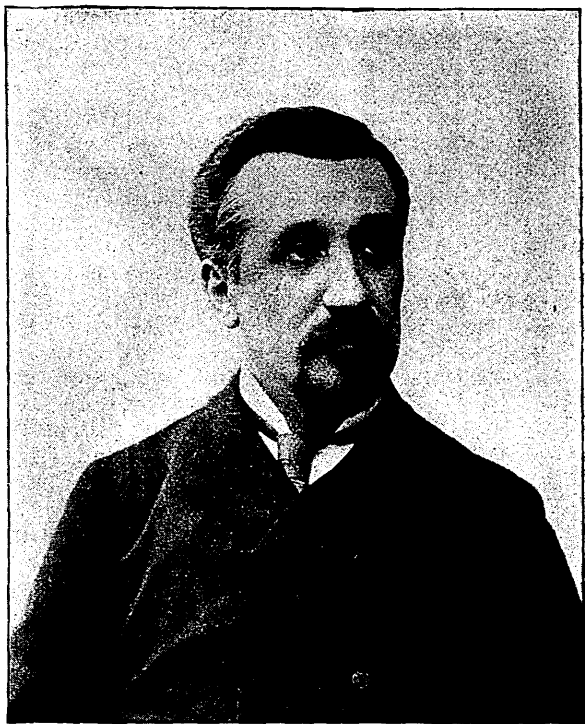
the hostility of the Roman Catholic priests, and a law was made prohibiting the meeting together of an association of more than twenty persons at one time. Any person opening his house for public worship was made liable to a fine. At Genlis, a chapel built by the Baptists, because of the opposition of the Roman Catholics, was closed, and for eleven years the Baptists were unable to occupy it. The columns of the "Baptist Missionary Magazine" were searched for accounts of the work in France, and those who were named were followed by persecution and fines, so that it became necessary to print the news from the French mission with blanks for places and names that they might not supply information for the use of the Roman Catholic priests and the French police.

In 1848 the French Revolution brought nominal religious freedom for all. Worship was made free in law, but owing to the ascendancy of the Roman Catholic faith, means were still found to visit the Baptists with much persecution. Two of the Baptist preachers, Mr. Lepoids, pastor of the First Church in Paris for twenty years, and Mr. Foulon were arrested and thrown into prison and afterwards fined. By the Revolution the chapel at Genlis was thrown open after eleven years of seclusion. Dr. T. T. Devan, formerly a missionary to China, joined the French mission in 1848, and several other French brethren had now entered the ministry, including Rev. J. B. Cretin, one of the most useful of those who have been connected with the mission. Dr. Devan withdrew from the mission in 1853 and Mr. Willard in 1856, and since that time the work has been carried forward almost wholly by the French brethren, with only financial assistance from America. Yet the number of churches multiplied and extended into different portions of France, and the membership increased from 281 in 1856 to 599 in 1877.

During the Franco-Prussian war nearly all the men in the churches entered the army, but the Lord preserved them and their families, so that the Baptist cause cannot be said to have suffered greatly as the result of the war. The Baptist chapel in Rue de Lille, Paris, was completed in 1873, and has since been continuously occupied by the First Baptist Church. On the whole, the progress of the mission in France for the first half century of its existence cannot be said to have

been rapid, but much excellent and permanent work had been done by faithful and devoted men, and a foundation laid for the more rapid progress of later years.

In 1887 a new era began to dawn for the Baptist mission



REV. RUBEN SAILLENS

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from his regular service in connection with that mission, was able to devote some attention to our denominational work. In 1888 he became pastor of the Baptist church in Rue de Lille, still retaining his connection with the McAll mission, and a more encouraging spirit began to pervade the churches throughout the country. In 1889 the McAll mission, although undenominational in all its movements, seeing the necessity of churches to care for the converts in the mission halls, favored the organization of churches of different denominations among the converts of the mission. The Baptists were the first to take advantage of this movement and Mr. Saillens organized the second Baptist church in Paris and began preaching in a hall in Rue St. Denis. On the retirement of Mr. Saillens, Rev. Philemon Vincent was called from St. Etienne to be pastor of the First Church, worshipping in the chapel in Rue de Lille. Mission halls, similar to those occupied by the McAll mission, were also opened at two places, so that there were four places of Baptist worship in the French capital. A new spirit of evangelism and progress began to be manifested in the Baptist work throughout France, and there were revivals in several of the ten churches connected with the Missionary Union. The work was reorganized in many places and placed on a new and more aggressive basis. The increasing prosperity and permanence of Baptist work in France brought to light the fact that a large number of the most pious and evangelical of the pastors of the *Église Libre*, or Free Church, really held Baptist views, although they had never identified themselves with the Baptist movement, and some of these pastors united fully with the Baptist churches in France and greatly strengthened the working force of the mission, several of them being employed by the Missionary Union in various places in France.

The year 1891 may be said to mark an epoch in the Baptist work in France. Mr. Saillens had now withdrawn wholly from the McAll mission in order to devote himself entirely to Baptist work, and had become general Secretary of the French Baptist missionary committee. The Baptist mission in France, which had made slow progress for so many years, now entered upon an era of blessing for which there is great

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Baptist pastors who had been so useful in the work in its earlier years, — Rev. J. Vincent, Rev. Henri Andru, Rev. Aimé Cadot, and others, born Roman Catholics and won to God and Baptist views through the efforts of this devoted man. Another cause of the revival was the fact that some from other churches had been led by their study of the Scriptures to come out boldly upon pure scriptural ground in regard to the administration of the ordinances and other ecclesiastical

questions. The pure evangelical spirit of the Baptists also led many Christians in other churches to favor the movement, even when they did not identify themselves fully with the Baptist churches. In fifteen months the two churches in Paris nearly doubled. The First Church had four mission halls and the Second Church two, where meetings were carried on, aside from the constant daily meetings in the principal place of worship in Rue St. Denis. Work had extended to other places, and all the churches in the country were strengthened and encouraged. The church at Montbelliard, near Switzerland, had extended over the border; a new church was formed at Valentigney, and the Baptist movement in French Switzerland received its impulse from these churches and is making encouraging progress. A church was opened at Tramelan, and a whole church in Neuchatel, which had been conducted several years on evangelical lines, came over bodily and united with the Baptist Association.

The movement in the northeast of France also extended into Belgium and a Baptist church has been organized at Ougrée. In four years the number of churches in French-speaking Europe increased from nine to nineteen. A large number of laborers joined the mission from other bodies, calling for a large increase of appropriations from the Missionary Union. While the work in Paris has shown special fruitfulness, yet the work in other places has realized scarcely less of blessing. The church in Tramelan, Switzerland, reached two hundred members, and the Baptist sentiment is steadily gaining ground. The Baptist churches in the northeast of France, where the mission received its first encouragement, have continually increased in membership; but the Baptists in this part of France are almost entirely working people and miners, and they are subject to many embarrassments on account of their relations to their Roman Catholic employers, yet they have made wonderful progress. The great difficulty is to obtain money to erect halls for the accommodation of those who wish to hear the Gospel. At the last reports the statistics of the French Mission gave 30 preachers, 19 churches, and 1,900 members.

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THE MISSION IN SPAIN

PROF. WILLIAM I. KNAPP was the founder of Baptist mission work in Spain. He studied at Hamilton Theological Institution, and established himself in independent missionary work in Madrid in 1869. He afterwards applied to the Missionary Union for assistance, which was granted. In 1870 Rev. John W. Terry was appointed a missionary, but remained in the country only a few months; yet the mission received great encouragement in its earlier years. Eighteen were baptized in 1870, and Aug. 10 of that year the first Baptist church in Madrid was organized with thirty-three members. Several Spanish evangelists were raised up, among them Rev. G. S. Benoliel, who for several years was pastor of the Baptist church in Madrid and whose preaching attracted great attention. A church was formed in Valencia in 1871. Some work was also done in Portugal and a number of converts were baptized in that country. Forty-one were baptized in Linares, but the promising work in that field was broken up by persecution. There were also a number received in Alicante. In 1874 there were four churches with four native pastors and evangelists and a total number in membership of two hundred and forty-four. Mr. Knapp returned to the United States in 1876 and the work was then continued by native laborers. Rev. R. P. Cifre, who had studied in Newton, labored for a few years in connection with the mission, but owing to the defection of the native laborers and other discouragements, the work which at one time had seemed so promising gradually dwindled away, and the young and growing churches in the places mentioned above practically disappeared.

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Lund was joined by Rev. Manuel C. Marin, a native of Spain, and a graduate of Colby University and Newton Theological Institution. Within recent years these brethren have adopted new features of evangelistic work, by which series of meetings are held in different villages, and the few converts gathered are organized into small, independent churches, and one of

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Protestant missionary work in Spain has to encounter many and great obstacles in the bigotry of the priests and the ignorance and indifference of the people; but with the new development of work on evangelistic lines there appears to be encouragement to continue to labor for this people, the work of the last few years having given continually growing encouragement. The mission is now wholly confined to the north-eastern part of Spain, in the general vicinity of Barcelona.

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THE American Baptist Mission in Greece sprang from the same impulse as that which led to the establishment of the Telugu mission in India. In 1835, the Triennial Convention, finding itself with a surplus in the treasury, at the meeting in Richmond authorized the Board to establish missions in all fields presenting a favorable opening. A mission was accordingly begun in Greece. Rev. Horace T. Love and Cephas Pasco were ordained in Providence Sept. 8, 1836, and arrived at Patras Dec. 9, 1836. The government granted them permission to circulate the Bible and to preach the Gospel, and they were soon able to open a day school and a Sunday school. In 1839 Mr. Pasco was obliged to leave the mission and Miss Harriet E. Dickson was appointed. This year also witnessed the beginning of Sunday services in Greek, conducted by Mr.

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Love. In 1840 the mission was removed to Corfu, and August 12, of that year, the first convert, who very appropriately bore the name of "Apostolos," was baptized by Mr. Love and employed to assist him in the missionary work. Rev. R. F. Buel and wife joined the mission in 1841, and in 1842 Mr. Love was compelled to return to the United States. Before his departure two more were baptized. In February, 1844, the mission received a strong reinforcement by the arrival of Rev. Albert N. Arnold and his wife and Miss S. E. Waldo at Corfu. Mr. Buel removed to Piraeus, but the mission at that place was brought to an end in 1847 by the arrest of Mr. Buel and his imprisonment. There were only five church members connected with the mission at that time, and after fourteen years of labor so little fruit had been the result that it was a question whether it would be wise to continue it. Yet the work was still maintained in the face of much opposition by the Greeks, one native assistant being compelled to leave his native land to escape the fury of his enemies. In 1852 the church had increased to fifteen members, but both Mr. Arnold and Mr. Buel returned to the United States in 1855. Mr. Demetrius Z. Sakellarios, the only assistant in the mission, continued his labors until April 1, 1856, when the work in Greece was suspended for fifteen years.

In 1871 Rev. George W. Gardner, D. D., and Rev. D. W. Faunce, D. D., visited Athens and recommended resuming missionary work in Greece. Mr. Sakellarios, who during the interval had visited America and engaged in study at the Newton Theological Institution, was appointed a missionary by the Executive Committee of the Missionary Union. He had married a Miss Edmonds, of Charlestown, Mass., and they established themselves in Athens. In the succeeding years considerable interest was shown in the preaching of the Gospel and encouragement was received from intelligent residents of the city. The professors and students in the University in Athens frequently attended the services, but few left the state church in order to identify themselves with the Baptist Mission. There were some conversions, and a small church was gathered in Athens by Mr. Sakellarios whose support was continued by the Missionary Union. But the definite results of his labors seemed to be so small that, while having high esteem for his

faithful and laborious services, it seemed wise to the Executive Committee, in 1886, to recommend a discontinuance of the mission in Greece. Mr. Sakellarios continued his residence in Athens, and maintains services in his own house, but there appears to be nothing in the condition of the people or the mission to encourage an expectation that the Greeks are prepared to leave their national faith for a more evangelical body and belief. The Greeks are, many of them, of high intelligence and devoted to learning, but pure spiritual religion apparently has but little attraction for them.

THE GERMAN MISSION

GERMANY has always been a fountain-head of religious reform. Even through the dark ages there were men in small communities, in various parts of the German states of Central Europe, who stood far above the surrounding ignorance, and who maintained a general adherence to the truth. The ideality and independence of the German character have always supplied sources of light from which have streamed out the rays which brightened the darkness of the surrounding ignorance and superstition. The Reformation served to bring to light scattered religious communities, which naturally were in great sympathy with the new movement begun by Luther. But they surpassed him in the freedom of their thought and in their advancement toward the pure and simple doctrines of the Scriptures. From that time the modern history of the Baptists in Germany might be said to begin; and yet these Baptists of the fifteenth and sixteenth centuries, while doing much to prepare the minds of the people, are not really the lineal ancestors of the German Baptist churches of to-day. The Baptist churches of all Central, Eastern, and Northern Europe, at the present time, may be traced back more or less directly to a little band of seven, who were baptized at Hamburg in the night, by Rev. Barnas Sears, D. D., of Boston, April 12, 1834. The leader of this little band was Johann G. Oncken, who became the apostle of the modern Baptist movement in Germany; and by his labors and those of others who joined him, this movement has extended throughout the whole

of the German Empire, as well as to all parts of Central Europe where German people are found.

In 1836 fourteen were baptized, one of whom was Rev. Julius Köbner, a native of Denmark, a man of education and



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Lehmann, who afterwards was pastor of the First Baptist Church in Berlin for more than forty years. The success of the Baptist movement early attracted the attention of the authorities of the Lutheran church and the public officials, and persecutions began. Mr. Oncken was imprisoned, and suffered the loss of his worldly goods. Remonstrances were made by the President of the United States and others, and legal persecution ceased. But the same spirit continued among many of the clergy of the state church, and numerous petty persecutions have been visited on the Baptists of Germany even to the present time.

The first meeting of the German Baptist Conference was held in Hamburg in January, 1849, representing about thirty churches and 2,800 members. Within a few years the Baptist movement had extended to Russia, Denmark, Switzerland, Lithuania, Silesia, and Poland, and the work had become so strong that the question was raised whether American Baptists might not now withdraw their contributions, and leave the Baptists of Central Europe to self-support. But it was resolved rather to continue the work with greater force. Mr. Lehmann collected five thousand dollars in England, which, with the local collections, built twenty-one chapels where they were greatly needed. Twelve young men who had been instructed at Hamburg for seven months were ordained on one day, Sept. 12, 1859. In 1865 a colony of German Baptists was sent out to South Africa, which now has about 800 members in eleven churches; and the same year Baptists exiled from Russia settled in Turkey. Baptist work extended to Bulgaria in 1866, and to Holland in 1869. In 1875, the government of Prussia recognized the existence of Baptist churches, and passed an act for their incorporation, and the Baptist movement has extended throughout all the countries of Central Europe, and is becoming year by year more important, influential, and successful.

The headquarters of the movement have continued to be at Hamburg, where is the publishing house, now under the charge of Dr. Phillip Bickel, where there is also a theological seminary in which pastors are trained for all parts of this vast field, under the care of Rev. Joseph Lehmann and Rev. J. G. Fetzer. There are large churches in Berlin, and in many other of the

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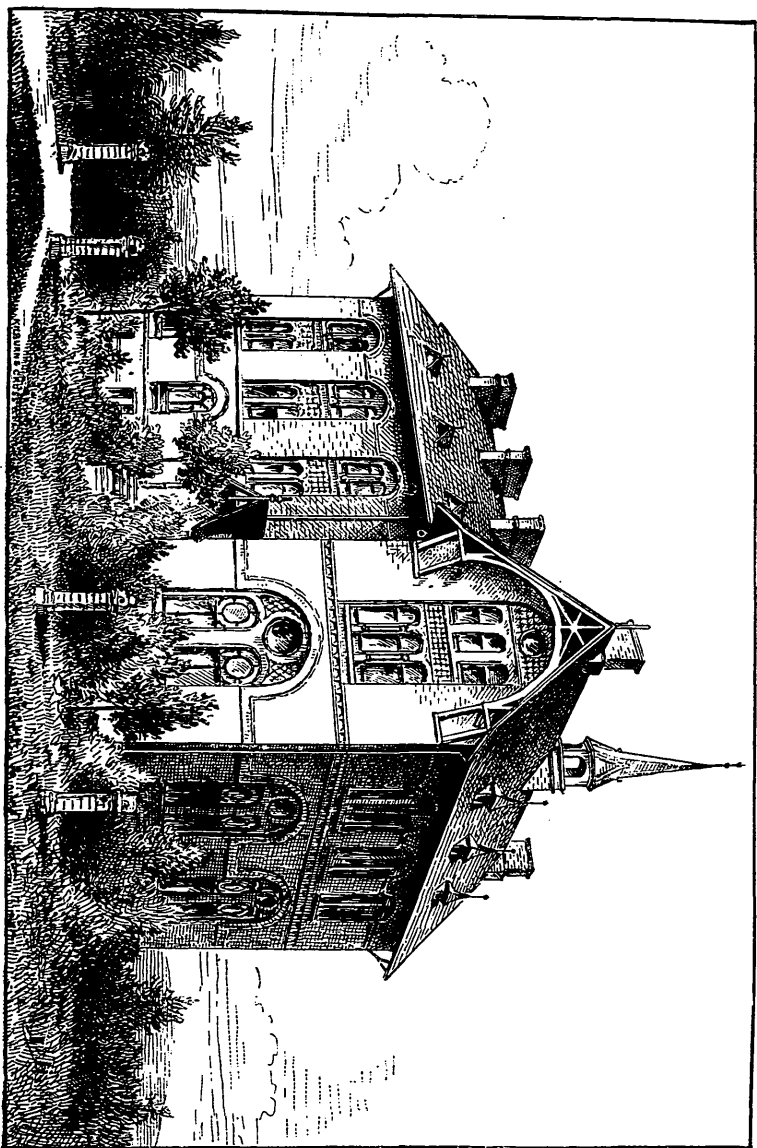
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leading cities of the German states. In the German Empire, the work is now carried on with great freedom, and also in Hungary, Bulgaria, Switzerland, and Holland; but in Austria there are still great obstacles in the way. As the law permits no large religious assemblies (aside from the congregations of the established churches), the only religious worship which is possible to the Baptists in Austria is as they may assemble in family worship, inviting a few friends; yet in spite of this obstacle, the work has largely extended and is growing. Like all the Baptist churches of the Continent of Europe, the German Baptist churches suffer severely by the emigration of the brightest and strongest of their young men to the United States, yet they show a large increase from year to year. The members of these churches are almost entirely from the poorer classes of the people, but there is prevalent among them a great spirit of missionary activity. Their members are organized for mission work to a much larger extent than prevails in the churches of this country. They have Young Men's and Young Women's Associations, which are formed, not simply for the purpose of social and religious life, but to carry on active work in the communities in which they live. These young men and women are trained to be active in tract distribution, and in Bible colportage. Seamen's Bethels and rest-houses are opened in many places, and the lay members of the churches do a great amount of personal work and house-to-house visitation. Sunday schools are also maintained in all churches, and more than twenty thousand scholars are found in the Sunday schools of the larger Union.

As the membership of the German Baptist churches is largely from the poor, they are not able to do all that should be done in maintaining their feebleness, and in extending the movement to other needy portions of the German states. Some help is afforded to them from England through a committee, of which William Sears Oncken, a son of the founder of the mission, is a leading member. The chief outside assistance which the German Baptists receive, however, comes from the American Baptist Missionary Union, which appropriates nearly ten thousand dollars a year to assist them in their work. This is placed in the hands of a committee which has its headquarters at Hamburg, and by this committee



BAPTIST THEOLOGICAL SEMINARY, HAMBURG, GERMANY

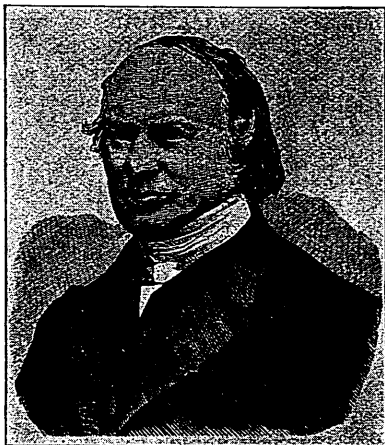
is distributed in the wisest and most economical way to promote the efficiency of the work. In all parts of Central Europe, the churches generally support their pastors, and the funds are used for the support of the evangelists and in Bible distribution, and also in assisting in the support of pastors and helpers in some of the more needy territories. A visit to any German Baptist church in the United States would readily illustrate the efficiency of the missionary work carried on among the Baptists in Germany. Not only the German Empire and all of Central Europe is benefited by this work, but in this country we are receiving much blessing by the presence of so many strong and helpful members in our German Baptist churches who have been converted in the mother country, and have come here and identified themselves with our denominational interests. This is a work in which a small amount of money produces large results, and it commends itself on every side to the support of the Baptists of America.

The statistics of the German Baptists in 1894 were, 149 churches, with 29,422 members, 300 preachers, and 21,524 scholars in Sunday schools.

THE MISSION IN DENMARK

BAPTIST mission work in Denmark is an outgrowth of that which began at Hamburg, in Germany, and was for many years identified with the German mission. One of the earliest converts of the German mission was Rev. Julius Köbner, a native of Copenhagen. After his baptism he visited Denmark and Holstein, and labored and preached the Gospel among the people with such success that a Baptist church was organized in Copenhagen in 1839. From this place the work spread into other towns and cities of Denmark. Much persecution was encountered, but in 1842 there were 179 Baptists in Denmark, of whom 119 were in Copenhagen, the capital. The work continued with increasing prosperity, but was still identified, in all the reports of the Union, with the work in Germany, until 1888, when at the request of the brethren in that country, the appropriations of the Union were separated from those of the German mission, and since that time the

mission in Denmark has been continued under the direction of a committee of Baptist brethren in that country. There were at that time about 2,300 Baptists in Denmark. The work has gone on with increasing success. In 1888 the number of baptisms amounted to more than ten per cent of the membership. 1889 was the best year of the mission, 249 being baptized. The years since have been fruitful, and the



REV. JULIUS KOEBNER

church in Copenhagen has between six and seven hundred members. In 1894 there were reported in Denmark 70 preachers, 25 churches, 3,165 members, of whom 239 were baptized in 1893. There were also 3,880 scholars in the Sunday schools, and the contributions of the Baptists in Denmark amounted to \$11,847.50. The Denmark mission is enjoying continually increasing prosperity, and the Danish Baptists are among the most aggressive, intelligent, and earnest of those of the same faith on the continent of Europe.

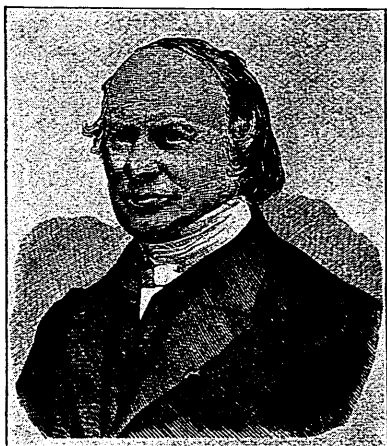
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THE MISSION IN SWEDEN

THE history of Protestantism in Sweden is a glorious record. The Swedes have always devoted themselves to their religion with the same ardor and impetuosity which has characterized them in war and in civil affairs, and the type of religion which has been developed in that country has partaken of the noble, free, and manly traits which are such prominent features of the Scandinavian character. When Christianity was introduced into Sweden, the people gave themselves to the new religion with the large and generous freedom that they had shown in the worship of Thor and Odin and the other deities of their ancient Valhalla. The same magnanimity of spirit has characterized the Swedes in all their relations to religion. In 1593, the Lutheran church became the established church of Sweden, and thus early did the Swedes as a nation enroll themselves on the side of a free people and a pure gospel. The fact that the latter years of the Lutheran church have been marked by formalism and sometimes by persecution does not detract from the grandeur of the devotion which was shown by the Swedish nation in giving itself so unreservedly to the new and rising cause of Protestantism.

The same freedom and largeness of nature which was shown in the espousal of the Protestant cause can be traced in the rise of the dissenting movement in Sweden. It came in as a protest against the coldness and formalism of the established church; and to the credit of the Swedish people, be it said, that the dissenters have never been subjected to those severe persecutions which have followed the seekers after truth in the more southern nations of Europe. Owing to the peculiar character of the laws regarding religion in Sweden, the dissenters of all classes are still nominally members of the established church; and while they have suffered many vexatious minor persecutions in different localities, yet, as a whole, at the present time they are allowed to carry on their worship and work without serious obstruction on the part of the state officials or the authorities of the state church. The dissenters, in Sweden, are chiefly divided among three bodies, — the Baptist, the Free Church, and the Methodist. Of these, the

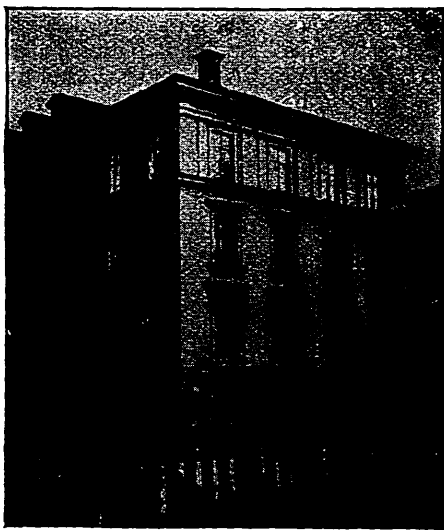
Baptists are by far the most numerous, and probably outnumber all the rest of the dissenting people in Sweden together.

Baptist work in Sweden is the offspring of the Baptist movement in Germany, which was started by the honored J. G. Oncken in Hamburg. The chief agent in the founding of the Baptist mission in Sweden was Rev. Andreas Wiberg who was brought to Baptist views by the influence of Mr. Oncken and his companion, Mr. Köbner; but the real origin of the Baptist mission in Sweden was at the Mariners' Church in New York City, where a young Swedish sailor, Mr. G. W. Shroeder, was converted. With a Mr. F. O. Nilsson, another Swedish sailor, also converted in New York and baptized by Mr. Oncken in Hamburg, in 1847, he began Baptist work in Sweden. The appearance of Mr. Shroeder on the platform, at the annual meeting of the Baptist Missionary Union at Philadelphia, in 1892, was a most interesting feature. The First Baptist Church in Sweden was organized Sept. 21, 1848. The early Baptist laborers suffered considerable persecution; Mr. Nilsson, having been ordained in Hamburg in 1849, was banished from Sweden in 1851 and came to the United States; but in 1851 there was a church of fifty-eight members in Sweden, and in 1852 that one church had become four.

The prosperous beginning of the Baptist Mission was a promise and pledge of the great success with which it has been carried forward until the present time. Large annual accessions have marked its history, and a steady and rapid growth in all branches. In common with the other Baptist churches in various countries on the continent of Europe, the churches in Sweden have suffered much from the loss of many of their best and most valued members by emigration; but the places made vacant have been continually replaced by others, and the mission has gone forward in a career of uninterrupted prosperity. In 1855, Mr. Wiberg was appointed to labor in Sweden by the American Baptist Publication Society, and the work was continued in the name of that society until 1865, when it was transferred to the American Baptist Missionary Union.

One of the most influential factors in the strong and vigorous work of Baptists in Sweden has been the Bethel Theological Seminary at Stockholm, opened Oct. 1, 1866, from which

have gone forth young preachers who have carried the pure gospel of the New Testament to all parts of the kingdom. Rev. Knut O. Broady has been president from the first. The seminary has always been characterized by a spirit of most ardent and active evangelism and has been the pride and joy of the Swedish Baptist churches. A building has been provided, and through the efforts of a generous Swedish Baptist



BETHEL SEMINARY, STOCKHOLM

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Baptist work in Sweden has received much aid from religious literature. At a time when public preaching was prohibited, Baptist tracts and papers could be circulated freely throughout the kingdom. The early connection of the mission with the



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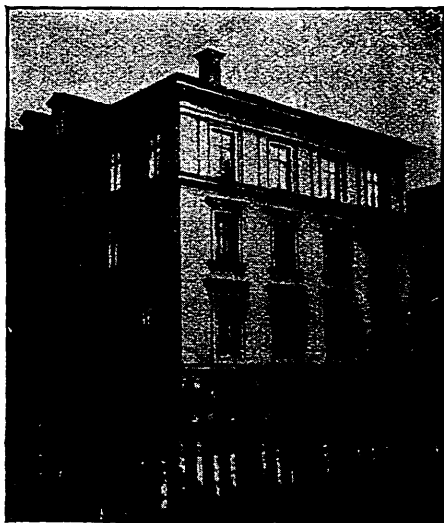
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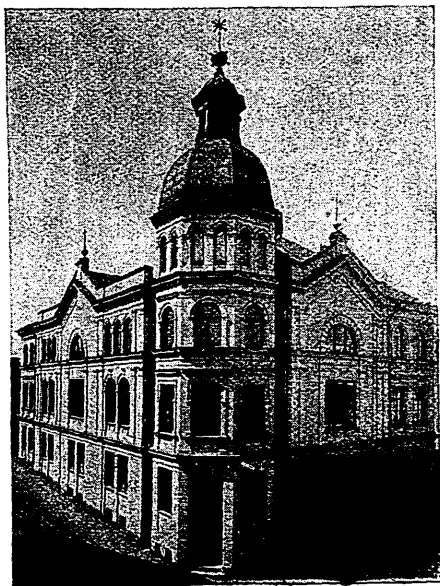
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Publication Society fostered this form of work. Mr. Wiberg started a paper called the *Evangelist*, in 1856. In this same year also the Missionary Union of the Baptists in Sweden was formed. It carries on both home and foreign missions. The rapid progress of the work in Sweden has largely been under the direction of this Union, and missionaries are supported by it in China and on the Congo in Africa.



BAPTIST CHAPEL AT NORKOPING, SWEDEN

The Baptists in America have greatly profited from the mission in Sweden by the reception of large numbers of active and useful laborers who have come to our shores. These are found not only in the strong and vigorous Baptist churches scattered all over our country, but in the large number of faithful and devoted members who have united with Baptist churches in multitudes of places where separate

churches for Swedish people do not exist. The connection between the Swedish Baptists in America and in Sweden is very close and tender. Those in this country contribute largely and generously for the support of Baptist missions in Sweden as well as all missionary work in our Baptist body. The same noble spirit which led Gustavus Adolphus and his army to give themselves for the salvation of Protestantism in Europe is still strong in the Swedes, for the progress of truth and for the advancement of the 'Kingdom of Christ throughout the world. Although they have grown to a large body, yet the Baptists in Sweden still need the aid of their brethren in this country in order to carry on their work in the most effective manner. The losses through emigration keep them from acquiring the strength which would be the natural reward of their earnest labors. The American Baptist Missionary Union contributes about \$8,500 annually to assist the Baptist Mission in Sweden, and the claim of this mission upon the Scandinavian Baptists of this country, as well as upon Baptists as a whole, is strong, and the small amount of money which is invested produces large results for the glory of God and the triumph of His Kingdom.

THE MISSION IN NORWAY

BAPTIST work in Norway is also an offshoot of the German Baptists, who had a colporter laboring in that country in 1842. It was afterward for some time carried on with the assistance of the English Baptist Missionary Society, but owing to the pressure of their work among the heathen, the English Baptists withdrew from Norway several years ago. In 1868 there were two hundred members in the few Baptist churches, one of which was at Tromsø north of the Arctic Circle. Little outside assistance was received by the Baptists in Norway after the withdrawal of English Baptist funds, until in 1890, when an application was made for assistance to the American Baptist Missionary Union. The request of the Baptist brethren in Norway was received with favor and a committee was organized, consisting of Baptists in Norway and in this country, to assist the Norwegians in carrying on work

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in their country. The appropriations are not large, but the small assistance which is afforded enables the committee to maintain a considerable number of Baptist laborers among the weak churches in Norway. The work in Christiania under Rev. E. S. Sundt has been especially promising, and active labors are maintained all through Norway from the north to the south. In 1894 the statistics of the Baptist work were 16 preachers and pastors, 27 churches, with 1,961 members, of whom 280 were baptized in 1893.

THE MISSION IN FINLAND

BAPTIST work in Finland was a direct offshoot of that in Sweden, Rev. Eric Jansson, the founder of Baptist work in Finland, having first labored in connection with the Swedish Baptist mission. The first to be baptized in Finland were a brother and sister named Heikel, whose father was professor in the University of Abo. They received the ordinance July 14, 1868, on the shores of the Baltic Sea. The mission was for several years reported in connection with the Swedish mission, but with its growing importance it has been given a separate place in the reports and appropriations of the Union. The work in this extreme northern border appears to be one of much promise. In 1892 the Baptists of Finland obtained lawful rights to exist as a Protestant community. This has greatly encouraged them and enabled them to extend their work. A school for the training of preachers has been started, a paper is published, and the Finnish Baptists are greatly in earnest in their work. The population of Finland numbers 2,412,135, and the people have many admirable traits. The reports of the mission for 1893 give 10 preachers, 21 churches, and 1,329 members, of whom 152 were baptized during that year.

THE MISSION IN RUSSIA

BAPTIST work in Russia, like that in Sweden and Denmark, and all the countries of Central Europe, is an outgrowth of the Baptist movement, which began with the baptism of J. G. Oncken and six others at Hamburg, April 22, 1834. In 1851,

some efforts by German Baptists were made on behalf of their fellow countrymen who had settled in the south of Russia, but such were the difficulties of the work, that the first Baptist house of worship in Russia was not built until 1872. The work, however, was entirely identified with the German mission in the reports to the Union, until 1888, when, owing to the regulations of the Russian government, forbidding religious work to be carried on in that country in the name of foreign organizations, the Baptists in Russia withdrew from the German Baptist Union, and formed a "Bund" of their own, and the appropriations of the Union for mission work in Russia, have since been separated from those of the German mission. At that time, there were in Russia 34 churches, with 44 pastors and evangelists, 12,371 church members, and 82 Sunday schools; 850 were baptized in 1887.

One of the most painful features, in connection with Baptist work in Russia, has been the severe persecutions which the people of that name have been compelled to endure in common with all dissenters from the Greek Catholic church. These persecutions proceed chiefly from the priests of the Greek church, who, since that is the established or national church, make use of the officers of the government to carry out their bigoted and cruel plans for the suppression of all religious worship and opinions not in accordance with the views of their church. Exile and imprisonment are frequently resorted to. One of the first Baptists to suffer from this persecution was Rev. Mr. Pawloff, who was banished from his home in Wladikawkas to Orenburg in Siberia. During the last few years, many others have been banished. Whole churches have been arrested, clad in prison garments, and amid great suffering compelled to travel as prisoners with loathsome and evil companions into the Transcaucasian country or into Siberia. Many Baptists are now found in this sterile and desolate land. Some have even been driven to its far borders; and a few of the brethren of our own faith are at this very time dragging out a miserable existence amid the degraded and ignorant savages of northern Siberia. In one instance, an entire Baptist church in the Baltic provinces decided to emigrate to South America. All sold their property and closed up their business affairs, and the richer helping the

poorer, they left their dearly loved homes to find a place in a more hospitable land where they could worship God according to the dictates of their own consciences. The scenes of their departure from their home were exceedingly affecting, and as they sailed away they sang hymns to God, while the tears were streaming down their faces. They are now in South America and have formed two churches, which have received much countenance and help from the missionaries of the Southern Baptist Board in Brazil.

One of the severest trials which the Baptists of Russia are compelled to suffer is the separation from their children. By a law made a few years ago the officials and priests are permitted to take from their parents children of dissenting families who refuse to have them baptized into the state church. The children thus torn away from their parents are placed with Greek Catholic families or in nunneries, to be brought up in that faith. No words can express the grief and suffering which have thus been entailed upon the Baptists of Russia. Multitudes of families have been rent asunder and entirely broken up, the children placed in the care of those committed to the national church, and oftentimes the parents exiled to Siberia or banished to the central states of Europe. The condition of the Baptists in Russia calls for the deepest sympathy of all who are interested in the pure truths of the Gospel of Christ.

Notwithstanding these severe persecutions the work has continued to advance with a large prosperity. While the church in St. Petersburg, founded in 1875, has not grown to any very great degree, yet in the Baltic provinces and in the south of Russia the work has gone on, even amid famine and persecution, and in 1894 there were reported in connection with the Baptist churches in Russia 90 preachers, 67 churches, 17,041 members, of whom 1,057 were baptized in 1893, and out of their poverty they contributed \$17,690.20, or about one dollar each for the support of the Gospel. All the outside aid which the Russian Baptists receive comes from the American Baptist Missionary Union, which appropriates less than \$3,000. This money, however, goes very far to assist them in carrying on their work amid their great trials and persecutions.

CONCLUSION

THERE are two features which especially distinguish the work of the American Baptist Missionary Union. First, its high and holy work, in imitation of the mission of Christ, — preaching the gospel to those who cannot hear the way of salvation except as missionaries are sent to them; second, the uniting under one society all the various forms of Christian work abroad, which are carried on in America by many different organizations. In the vast and manifold work of the Union, every form of Christian activity is represented, and it calls for the sympathies and support of all classes, from the oldest Christian to the youngest child. The missionaries of the Union are laboring in twenty countries among people speaking more than thirty different languages, and representing about 1,000,000,000 of people, or two thirds the population of the earth. In this immense work there are engaged about 500 missionaries from America, and 2,000 native missionaries, evangelists, pastors, teachers, colporters, and Bible women. There are more than 1,600 churches in the missions, with nearly 200,000 members, or one quarter as many as in all the Baptist churches of the Northern States. There are 100,000 scholars in the mission Sunday schools, and the baptisms average from 10,000 to 12,000 every year. To support this vast and manifold work, at least \$700,000 are needed yearly, and the amount should be increased to provide for the rapidly growing work. The future of the missions is of magnificent promise.

Among the five great missionary movements, which have been termed miracles of missions and which have blessed the missionary operations of the Christian world, two are found among the missions of this one society; that is, the Karen Mission, in Burma, and the Telugu Mission, in India. There is occasion for great thanksgiving and rejoicing, but none for pride or exaltation, since it is not because of the amount of money expended nor the laborers sent forth that this success has been achieved, but it is purely a blessing sent to us from the Lord. American Baptists, above all people on earth, have great reason, both because of the establishment and the suc-

cess of their missions, to rejoice in the Lord, and to press forward with greater zeal and devotion in the work which has brought them so much blessing and honor.

The reasons for the remarkable prosperity which has attended American Baptist missions have often been sought after, and this review of the work of the American Baptist Missionary Union may be fitly closed with a few suggestions as to the reasons for its great success.

An easily apparent reason why Baptist preaching should be received by Oriental people is because of the relation in which Baptists stand to the Bible. It must always be remembered that the Bible is an Asiatic book. Christianity started in Asia, and the language of the Scriptures in its phraseology and in its figures is Oriental; consequently, that which is based most simply and purely upon the Bible will come into closest touch with Oriental peoples. This is the Baptist position. The Bible is the sole standard of faith and practice. In presenting the religion of Jesus Christ to the people of the East, the Baptist missionaries simply bring to them the Bible and say, "This is our book; what this teaches, do." They have nothing to explain away, and a multitude of illustrations which could be drawn from all our missions in Burma and India, in China and Japan, show that this gives the Baptist missionary a vast advantage, and constitutes a considerable element in the rapid acceptance which Christianity, as presented by our missionaries, has received by so many thousands of the people of the East.

Another clear reason for the great prosperity of our Baptist missions to the heathen is the methods which have marked the policy of the society from the first. The sagacity and piety of our fathers, guided by divine wisdom, from the beginning decreed that the missions of the Union should be first and chiefly evangelistic. The "preaching of the Gospel" is declared to be the great business of the missionary. The Union has not despised nor neglected educational, medical, and other missionary methods in their proper sphere, but has always held them to be strictly subordinate to the preaching of the Word.

Joined with this was another policy, enforced not only by the judgment of the founders of the society, but by the lack

of funds to send out a large number of missionaries, namely, the development of the native element in the mission work. Where other societies have placed two missionaries, with but few native helpers, the Missionary Union has had but one, but has surrounded him with as many efficient native assistants as could be obtained and usefully employed. The missionaries have largely been directors of the mission work of others. A missionary from home can seldom become a fluent and eminently successful preacher of the Gospel in an Eastern tongue, but as a teacher and a director of native preachers he can multiply himself many times over, and by directing and inspiring these in their labors, he can not only reach a much larger number of people, but reach them in a very much more effective manner than if he confined his own labors to preaching to such people as he is able to reach in such a manner as he could present the truth. A comparison of the statistics of the Missionary Union with those of other societies in former years will illustrate the importance of this statement. The Missionary Union uniformly reported a number of native helpers, including all classes, ordained and unordained, from four to eight times larger than the number of missionaries sent out from this country; while in the records of other societies, the number of native helpers was often found to be below that of the number of missionaries sent from home. This is still the case with a few societies; but the influence of the great success of the missions of the Union is seen in the fact that all the larger missionary societies of the world have now greatly increased their force of native helpers in proportion to the number of missionaries sent abroad. In a few instances the proportion has more than quadrupled within the last five years.

But the special thought suggested by this review of Baptist missions of the Union is the most remarkable and inspiring providential leading which has characterized the missionary work of the society. It is plain that this also may be taken into the account as one of the elements which has led to the great success of our missionary work. It is a remarkable fact that in no single instance in the selection of the missionary fields has the original impulse proceeded from the management of the society at home. Every field has been

presented to the Union by influences from abroad of one sort or another, which in the hand of the Lord have commended the different fields to the choice of the home management. Is not this a reason for believing that God has specially honored and blessed the work which has been carried on in such trustful obedience to the indications of his divine leading? It is not wrong in itself for a people to plan and send forth missionaries to any field which they may choose to select, but it has been the peculiar happiness of American Baptists, working through the Missionary Union, always to follow the guiding hand of the Lord in the selection of their missionary fields.

They were led to Burma by the conversion of Adoniram Judson and his wife to Baptist views. They entered Assam by the invitation of the Chief Commissioner of the Province. The Telugu Mission was established through the visit of an English missionary to the home of his American wife. Missions to the Chinese were begun by the noble act of the missionaries in Burma, in voluntarily sending one of their own number to open Christian work among this great people. The founding of Baptist missions in Japan was the work of a sailor, who first landed on the shores of that secluded country with Commodore Perry, on his first expedition. The Congo Mission came to American Baptists by kindness shown to two young English evangelists by one who was afterward the secretary of our foreign missions; while all the great and prosperous missions of Europe can be traced to the midnight baptism of Mr. Oncken and his companions in the river Elbe, near Hamburg. In every instance God has gone before, like a pillar of cloud by day and a pillar of fire by night, to indicate the place where the missionary feet of American Baptists should rest; and he has wondrously blessed them in the fields which he has selected for their labors. To him be all the glory! "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

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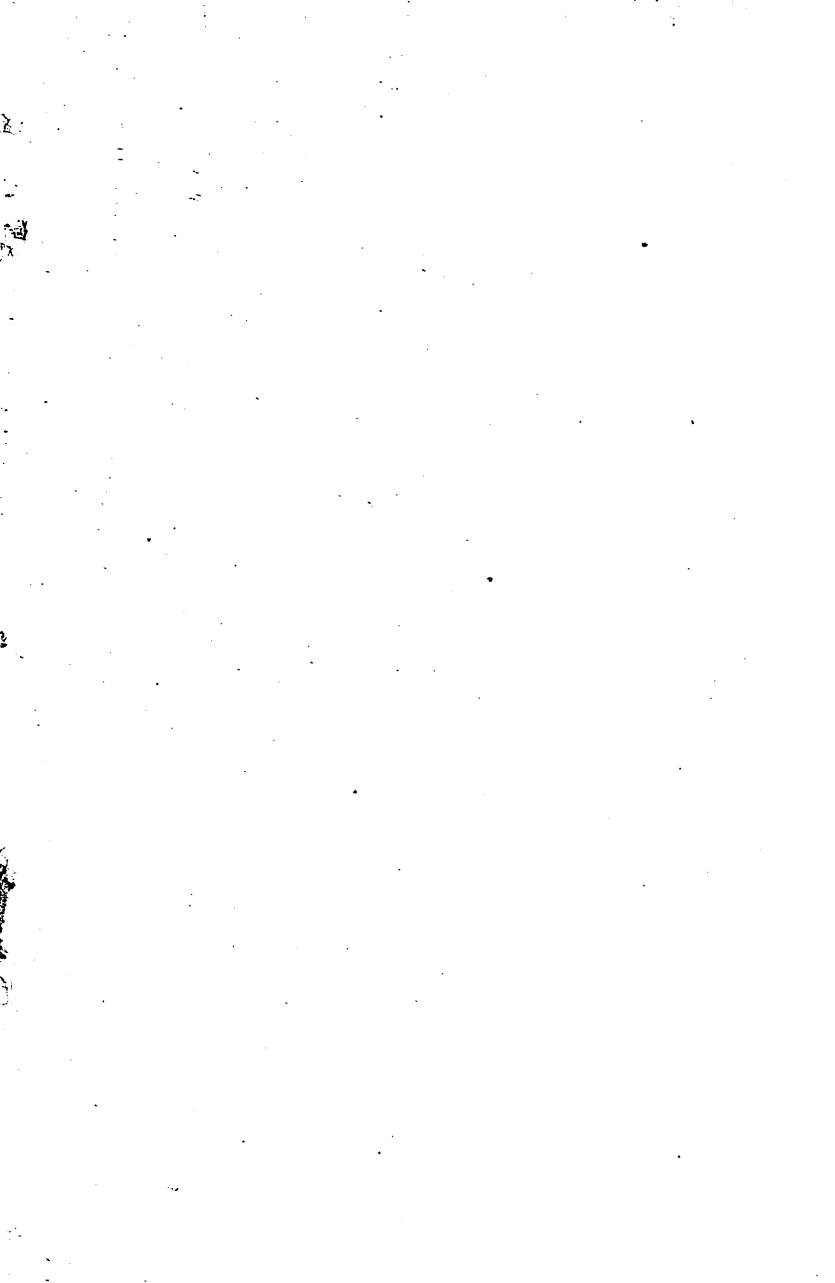
- History of American Baptist Missions (to 1849). Gammell. (Out of print.)
- Missionary Sketches. Smith. American Baptist Missionary Union, Boston. \$1.25.
- The Story of Baptist Missions. Hervey. Barrs, St. Louis. \$3.00.
- Our Gold Mine. Chaplin. American Baptist Missionary Union, Boston. \$1.25.
- The Telugu Mission. Downie. American Baptist Publication Society, Philadelphia. \$1.00.
- Self-Support. The Bassein-Karen Mission. Carpenter. American Baptist Publication Society, Philadelphia. \$1.50.
- The Karen Mission in Bassein. Brockett. \$1.00.
- Foreign Missions of the Southern Baptist Convention. Tupper. Baptist Mission Board, Richmond. \$3.50.
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- Adoniram Judson. Judson. Randolph, New York. \$2.00.
- Ann Hasseltine Judson. Knowles. American Baptist Publication Society. \$1.00.
- The Three Mrs. Judsons. Stuart. Lee and Shepard. \$1.25.
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- Cephas Bennett. Ranney. Silver, Burdett & Co., Boston. \$1.00.
- Nathan Brown. Hubbard Brothers. Philadelphia. (Out of print.)
- A Half Century in Burma. Sketch of Rev. Edward A. Stevens, D. D. Stevens. American Baptist Publication Society.
- A Consecrated Life. (Edwin D. Kelley.) Kelley. Lothrop.
- The Story of a Working Man's Life. (Autobiography of Francis Mason.) (Out of print.)
- Missionary Memorials. W. N. Wyeth, Philadelphia. 75 cents each.

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